



TWO TREATISES.

- I. Of the nature and practise of repentance.*
- II. Of the combat of the flesh and spirit.*

A second Edition corrected.



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To the Reader whosoever.



OD hath bestowed on vs great prosperitie and peace with plentie of all temporall blessings that heart can wish for many yeres in this land.

Prosperitie abused hath beene the occasiō of many grievous sinnes against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the worde, profanation of the sabbath, abuse of the sacraments, &c.

These and such like sinnes have long called downe for iudgements from heaven upon vs: and the rather, because the preaching of the word hath little prevailed to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgements to seaze upon vs, specially by plague and pestilence: and that even in the very principall part of this land: whereby he him selfe doth (as Iob saith) round us in the Iob. 36. 15. care, and preach repentance to vs.

Wherefore it stands vs now in hand if ever, to looke about vs: and if we have not repented to begin to repent: if we have in former time repented, to doe it more earnestly.

If so be that we shall harden our hearts both against his word and iudgements, and put farre from vs the evill day: vndoubtedly wee must needes looke for iudgements farre more terrible then ever we felt as yet; if not eternall destruction. Let vs be advised by the old world, who

made light of Noahs warning, and were drowned in the flood: by Lots sonnes in law, who tooke their fathers counsell for mockage and were burnt with fire and brimstone from heaven: by the foolish virgines, who were sleeping when they should have bene furnishing their lampes, & were shut from the mariage of the lambe.

And to direct thee somewhat in the practise of repentance, I have penned this small treatise: use it for thy benefite, and see thou be a doer of it: unlesse thou wilt be a wilfull murderer and shedde the blood of thine owne soule.

And whereas there have bene published heretofore in English two sermons of Repentance, one by M. Bradforde Martyr, the other by M. Arthur Dent: sermons indeed which have done much good: my meaning is not to adde thereunto, or to teach any other doctrine, but only to renewe and revive the memory of that which they have taught.

Neither let it trouble thee that the principall divines of this age, whome in this treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruite of faith containing two parts, mortification and vivification^b: some make faith a part of it, by deviding it into contrition, faith, new obedience: some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logical manner of handling it. And the difference of handling ariseth of the divers acception of repentance. It is taken two waies, generally and particularly. Generally for the whole conversion of a sinner, and so it may containe contrition, faith, new obedience under it, and be confounded with regeneration. It is taken particularly for the renovation of the life and behaviour: & so it is a fruit of faith.

^b Melancth.
locis comm.

^c Calv. Inst.
lib. 3. cap. 3.
par. 9.

faith. And this onely sense doe I follow in this treatise.

I haue added hereto a few lines of the combat betweene the flesh and the spirit: because repentance and this combat are ioyned together, and the one is not practised without the other, as appeares by resolving P salme 51.

*Spirit. Haue mercie on me, O God, according to thy
louing kindnesse.* vers. 1.

Flesh. Yea, but this thine adulterie comprehends infinite sinnes: therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. This sinne hath taken such deepe place in thee, that it will be hardly pardoned.

*Spirit. Wash me throughly from mine iniquitie, and
clense me from my sinne.* vers. 2.

Flesh. Thy speciall trespassse is against man.

Spirit. Against thee, against thee, onely haue I sinned. vers. 4.

Flesh. Except this one sinne thy life is unblameable.

Spirit. Behold I was borne in iniquitie, &c. vers. 5.

Yea, the best man that is in the practise of godlines often appeares to be unlike himselfe: and the cause is this spirituall combat. The flesh otherwhiles makes him wayle and mourne and goe drooping: presently after the spirite puts into him (as we say) the heart of gresse, and makes him triumph against the flesh, the deuill, the world. Moses Exod. 14. 13.
was couragious at the redde sea; but he faileth at the wa- Num. 20.
ters of strife. Iob first praiseth God, and afterward bla- 11, 12.
phemeth. Dauid is often fainting in miserie, yet by and Iob 1. 21.
by revived. Wherefore there is good cause why the consi- and 31.
deration of repentance and the combat should go together: Psal. 6. 1, 8.
that no man, after he hath begun to repent, might dream & 10. 17. &
of ease to his flesh: as though we should goe to heauen in 41. 9, 10, 11.
beddes of downe: but rather that we might be resolved,

that when we begin to doe any thing pleasing vnto God
then we must looke for nothing but continuall molestati-
ons from our vile and wicked natures.

Written Anno 1593. the 17. of November, which is
the Coronation day of our dread Soueraigne Queene E-
LIZABETH; whose raigne God long continue.

William Perkins.





CAP. I.

What repentance is.

Repentance is a worke of grace arising of a godly sorow: whereby a man turnes from all his sinnes vnto God, and brings forth fruites worthie amendment of life.

I call Repentance a worke: because it seemes not to be a qualitie, or vertue, or habit: but an action of a repentant sinner. VVhich appeares by the sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amend your liues, &c.* VVhereby they intimate, that Repentance is a worke to be done.

Againe, Repentance is not euery kinde of worke, but a worke of grace; because it can not be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repent, vnlesse he first hate sinne, and loue righteousness; and none can hate sinne, vnlesse he be sanctified; and he that is sanctified is iustified: and he that is iustified must needs haue that faith which vnites him to Christ, and makes him bone of his bone, and flesh of his flesh. VVherefore he that repents is iustified and sanctified, and made a member of Christ by faith. II. He that turnes to God must first of all be turned of God: and after that we are turned, then we repent. *Surely after I was conuerted I repented: and after that I was instructed I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.* Jer. 31.19.

Some may obiect, that repentance goes before all grace, because it is first preached. The first sermon that euer was made was of repentance preached by God himselfe

in Paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, & of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this: If we respect the order of nature, there be other graces of God which goe before repentance: because a mans conscience must in some part be settled touching his reconciliation with God in Christ, before he can begin to repent. Wherefore iustification and sanctification in order of nature goe before repentance. But if we respect time, grace and repentance are both togither. So soone as there is fire, so soone it is hotte: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lies hidde within the barke: repentance is like the budde that speedily shews it selfe, before either blossome, leafe, or fruite appeare: yea, all other graces of the heart which are needefull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorow in the heart, as Paul teacheth. *Godly sorow causeth repentance*
 2. Cor. 7. 10. *unto saluation neuer to be repented of.* It is called a godly sorow, or a sorow according to God, that it may be distinguished from worldly sorow: which is a grieffe arising of the apprehension of the wrath of God and other miseries; as feare of men, losse of good name, calamities in goods and other things, which in this life follow as punishments of sinne: whereas the godly sorow causeth *grieffe for sinne, because it is sinne.* And it makes any man, in whome it is, to be of this disposition and minde, that if there were no conscience to accuse, no deuill to terrifie, no iudge to arraigne and condemne, no hell to torment, yet he would be humbled and brought on his knees for his sinnes, because hee hath offended a louing, mercifull, and long suffering God.
 Further I say, that repentance stands in turning again to God. Man at the first was made a goodly creature in the
 image

image of God hauing fellowshipe with him, whereby he dwelt in God and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child going from his father into a farre countrey, the straying, nay the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, *That he shewed both to Iew and Gentile, that they should repent and turne to God, and doe works worthe amendment of life.* In which words he sets downe vnto vs a full description of repentance. Iſa. 59. 2.
Eph. 4. 18.

Againe I say, that repentance is a turning from sinne, because it doth not abolish or chaunge the substance of bodie or soule, or any of the faculties thereof either in whole or part: but onely rectifie and amend them by remoouing the corruption. It turnes the sadnesse of melancholly to godly sorow, choller to good zeale, softnesse of nature to meekenes of spirite, madnesse and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it but redressing the faults of it.

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnes: this can be no repentance: because it is a going from one extreame to an other, whereas repentance is to leaue the extreames and keepe the meane. The third is, not when a man turnes from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennesse, because his stomacke is decaied: the fornicatour his vncleannes, because the strength of nature failes him: the quareller his fighting, because he is maymed on legge or arme. The last is, when
men

AA. 16. 20.

men turne from many finnes, but wil not turne from all. As Herod did many things at the aduertisement of Iohn Baptist, but could not be brought to leaue incest, in hauing his brother Philips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in bodie, soule, and spirit regenerate: so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they can not knowe all their finnes: for sound repentance for one speciall sinne brings with it repentance of all sinne. And as God requires particular repentance for knowne finnes, so he accepts a generall repentance for such as be vnknowne.

To proceede further, the conuersion of a sinner in repentance, hath three parts. The first, a purpose and resolution in the minde: the second, an inclination in the will and affections: the third, an indeauour in life and conuersation, to abandon and leaue all his former finnes, and to imploy himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruits worthie amendment of life: because it can not be knowne to be sincere, vnlesse it bring forth fruit. Repentant sinners are *trees of righteousness* of Gods owne planting: and they grow by the waters that *flow out of the sanctuarie*, and therefore they must beare fruit that may *serue for meate, and leafe for medicine*: otherwise the axe of Gods iudgement is laid to their *rootes* to stocke them vp.

Isa. 61. 3.

Eze. 47. 12.

Mat. 3. 10.

C A P. II.

Of the causes of Repentance.

THE principall cause of Repentance is the Spirite of God, as Paul saith, *Instructing them with meekenes that are contrarie minded, prouing if God at any time will giue them repentance.* And Ieremie, *Conuert thou me, and I shall be conuerted.*

2. Tim. 2. 25

Ier. 31. 18.

The instrument of the holy Ghost in working repentance, is the ministerie of the Gospel onely, and not the law.

Reasons

Reasons hereof are these. I. Faith is ingendered by the preaching not of the Law, but of the Gospell, as Paul saith, *The Gospell is the power of God to salvation to all that beleue from faith to faith*: therefore repentance which followes Rom. 1. 18. faith as a fruit thereof, must needs come by the preaching of the Gospell onely. II. The Law is the *ministerie of death* 2. Cor. 3. 7. and *damnation*: because it shewes a man his wretched estate; but shewes him no remedie: therefore it cannot be an instrumentall cause of that repentance which is effectuall to salvation. III. The doctrine of repentance is a part of the Gospell: which appeares in this, that the preaching of repentance, and the preaching of the Gospell are put one for an other. And our Sauour Christ diuides the Gospell into two parts: the preaching of repentance, and remission of sinnes in his name. IV. That part of the word which works repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the lawe neither reueales faith nor repentance: this is a proper worke of the Gospell. If it be said, that the law is a schoolemaster to bring vs to Christ, the answer is, it brings men to Christ not by teaching the way, or by alluring them: but by forcing and vrging them. Luc. 9. 6. cum Mar. 6. 12. Luc. 24. 7. Urgendo nō alliciendo.

Neither doe we abolish the law, in ascribing the worke of repentance to the Gospell onely: for though it be no cause, yet is it an *occasion* of true repentance. Because it represents vnto the eye of the soule our dampable estate, and finites the conscience with dolefull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates and the downe-fall to the pit of hell) yet they are certen occasions of receiuing grace. The phisition is otherwhiles constrained to recover the health of his patient by casting him into some fits of an ague. So man, because he is deadely sicke of the disease of sinne, must be cast into some fits of Legall terrours by the ministerie of the lawe, that he may recover his former estate, and come to life euerlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the Law. Iosephs

sephs brethren, when they were in distresse in Egypt said one to an other, *We haue verily sinned against our brother in that we saw the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come upon vs.*
 And the Lord saith in Oseah, *I will goe and returne to my place till they acknowledge their fault and seeke me; in their affliction will they seeke me diligently.* And, *The Israelites say, my soule had them (namely afflictions) in remembrance, and is humbled in me.* Example of Manasses. *And when he was in tribulation, he praied to the Lord his God, and humbled himselfe greatly.* And Dauid saith, *It is good for me that I haue beene afflicted, that I might learne thy statutes.*

Gen. 42. 21.

Ose. 5. 15.

Lam. 3. 20.

2. Chron.

33. 12.

Psal. 119.

71.

CAP. III.

How Repentance is wrought.

Repentance is wrought in the heart by certaine steppes and degrees. First of all a man must haue knowledge of foure things, namely of the Law of God, of sinne against the law, of the guilt of sinne, and of the iudgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the Application of the former knowledge to a mans owne person by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practicall syllogisme, on this manner:

Rom. 8. 15.

The breaker of the law is guiltie of eternall death, saith the minde:

But I am a breaker of the law of God, saith the conscience as a witnes and an accuser:

Therefore I am guiltie of eternall death, saith the same conscience as a iudge.

Act. 2. 38.

Thirdly from this application thus made, ariseth feare and sorrowe in respect of Gods iudgements against sinne, commonly called the *sting of the conscience*, or *penitence* and the *compunction of heart*.

Now

Now this compunction, vnlesse it be delayed by the comforts of the Gospell, brings men to desperation and to eternall damnation. Therefore he that will repent to life cuerlasting must goe foure steppes further. First, hee must haue *knowledge* of the Gospell, and enter into a serious consideration of the mercie of God therein reuealed. Then must follow the *application* of the former knowledge by the conscience, renewed and assisted y the spirit of adoption, on this manner.

He that is guiltie of eternall death, if he denie himselfe, and put his affiance on the death of Christ, shall have righteousness and life eternall, saith the minde enlightened by the knowledge of the Gospell:

But I being guiltie of eternall death, denie my selfe and put all mine affiance in the death of Christ, saith the conscience renewed by the spirit of adoption:

Therefore I shall haue righteousness and life everlasting by Christ.

Thirdly after this application there followes *ioy* and *sorrow*: ioy, because a mans sinnes are pardoned in Christ: sorrow, because a man by his sinnes hath displeased him which hath beene so louing and mercifull a God unto him.

Lastly after this godly sorrow followes *Repentance*, called a Transmutation or turning of the mind, whereby a man determines and resolues with him selfe to sinne no more as he hath done, but to liue in newnesse of life.

C A P. IIII.

Of the partes of Repentance.

Repentance hath two parts: Mortification, and Rising to newnesse of life.

Mortification is the first part of repentance which concerns turning from sinne.

Men turne from sinne, when they doe not onely abstaine from a ctual sinne, but also use all means wherby they may

may both weaken and suppress the corruption of nature. Chirurgeons when they must cut off any part of the body, vse to lay plaisters to it, to mortifie it; that being without sense and feeling it may be cut off with lesse paine. In the same manner, wee ~~are~~ to use all helpes and remedies prescribed in the word, which serue to weaken or kill sinne, that in death it may be abolished.

And it must not seeme strange that I say we must use meanes to mortifie our owne sinnes. For, howsoeuer by nature we can not doe any thing acceptable to God, yet being quickened and mooued by the holy ghost, we stirre and mooue our selues to doe that which is truely good. And therefore repentant sinners haue grace in them, whereby they mortifie their owne sinnes. Paul saith, *I beate downe my body and bring it in subiection.* And, *They which are Christs haue crucified the flesh with the affections and the lusts therof.* And, *Mortifie therefore your earthly members, fornication, uncleannesse, the inordinate affection, euill concupiscense, and covetousnesse.* And, *If any man purge him selfe from these, he shalbe a vessell vnto honour.* And S. Iohn saith, *Every one which hath this hope in him, purgeth himselfe, even as hee is pure.* And, *Hee which is begotten of God preserueth him selfe, and the wicked one toucheth him not.*

Acti agim: 16.

1. Cor. 9. 27.

Gal. 5. 24.

Col. 3. 5.

2. Tim. 2. 21.

1. Ioh. 3. 3.

cap. 5. 18.

Mortification hath three partes. A purpose in mind, an inclination in will, and an indeauour in life and conversation to leaue all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three partes. The two first are a resolution in the mind, and an inclination or lust in the will to obey God in all things. Barnabas exhorts them of Antiochia, *that with purpose of heart they would cleave vnto the Lord.* Examples of both these are many in scriptures. Of Ioshua, *If it seeme euill vnto you to serue the Lord, chuse you this day whome you will serue, whether the gods which your fathers serued, or the gods of the Amoritians, &c. but I and my household will serue the Lord.* Of David, *O Lorde, thou art my portion, I haue determined to keepe thy commandments.* And, *I haue*

Acts. 11. 23.

Iosh. 24. 15.

Psa. 119. 57.

*I have sworne, and will perfourme it, that I will keepe thy righteous iudgements. And, When thou saidst, Seek my face, mine heart answered vnto thee, O Lord, I will seeke thy face. And, I have applyed mine heart to fulfill thy statutes alwaies e-
uent to the end.*

vers. 106.

Psal. 27. 8.

Ps. 119. 112.

The third part, is an indeauour in life and conversation to obey God. Example of Paul. *And herein I take paines to have alwaies a cleare conscience towards God and towards men. Of David, I have respect to all thy commandements, And, I have chosen the way of truth, and thy iudgements have I laid before me. And, I have cleaved to thy testimonies. And, Direct me in the path of thy commandements: for therein is my delight.*

Acts. 24. 16.

Psal. 119. 6.

vers. 30.

31.

35.

No man must here thinke, that a repentant sinner fullfills the lawe in his obedience: for their best workes are faultie before God. And whereas the faithfull in scriptures are said to be perfect: we must know that there be two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indeauour to perfourme perfect obedience to God, not in some but in all his commandemēts. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection: his obedience more consists in the good will then in the worke, and is more to be measured by the affection, then by the effect.

C A P. V.

Of the degrees of Repentance.

Repentance hath two degrees. It is either ordinarie or extraordinary.

Ordinarie repentance is that which euery Christian is to perfourme euery day: for as men fall daily either more or lesse; so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christiā
man

man in the temple and house of Gods spirit: he must therefore once a day sweepe it, that it may be fitte to entertaine so worthy a guest.

Extraordinarie repentance is the same in nature with the former: it differs onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grievous offences; whereby they doe very grievously wound their owne consciences, and giue great offence to the Church. Of this sort was the repentance of Peter when he went forth and wept bitterly: and Dauids repentance, after that he had committed adulterie and murdered Vriah.

CAP. VI.

Of the persons which must repent.

MEn be of two sortes: the naturall man, and the regenerate. Repentance is needfull for both. For the naturall man, that he may be brought from his sinnes, and the Image of God renewed in him. Some may say, that many naturall men liue ciuilly, abstaining from all outragious behauour, and therefore need no repentance. I graunt indeed they doe so: yet repentance must goe withall. For ciuill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Pharises were ciuill, yet Christ saith of them, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee shall not see the kingdome of heaven.* Repentance is also required in the regenerate: because they haue many unknowne & privie corruptions in them, which must be mortified: and otherwhiles they fall grievously: and therefore that they may rise againe, they must be daily practised in the spirituall exercises of repentance.

CAP.

C A P. VII.

Of the practise of Repentance.

IN the practise of Repentance foure speciall duties are required. The first is a diligent and serious examination of the conscience by the Lawes and commaundements of God, for all manner of finnes both originall and actuall. Example of the children of Israel. *Wherefore is the living man sorrowfull? man suffereth for his sinne: let vs search and trie our waies, and turne againe to the Lord.* Of Dauid. *I considered my waies, and turned my feete to thy testimonies.* Lam. 3. 39, 40. Psal. 119. 59.

Touching Originall sinne, this must be well remembered, that one man hath not one part onely of originall sinne, and an other man an other: one man this corruption, another that: but euery man as he receiued from Adam the whole nature of man: so also he receiued originall sinne wholly. And therefore euery man, (not one excepted, saving Christ who was extraordinarily sanctified by the holy Ghost in the wombe of the Virgin) hath in him from his parents the corruption and seede of all sinne, which is a naturall disposition and pronesse to commit any sinne whatsoever. Take a viewe and consider all the horrible finnes that be practised in any part of the world, either against the first or second table: whatsoever they are, the spawne and seede of them all is euen in that man that is thought to be best disposed by nature. Some may say, that experience shewes the contrarie; because among men that want all manner of religion some are more ciuill and orderly; some againe more lewdly disposed. I answer, that this comes to passe, not because some men are by nature lesse wicked then others: but because God, by his prouidence doth limit and restraîne mens corruption more or lesse, which he doth for the good of mankind. For if men might be wholly left to themselves, corruption would so exceedingly breake out into all manner of finnes, that there should be no living in the world.

Ioel 2. 13.

Eph. 4. 23.

Act. 8. 22.

Iob 9. 2.

Psal. 19. 12.

In examination of actuall finnes, three rules must be followed. The first, that we must search out not onely our grosse finnes, but euen the very thoughts of our hearts. For repentance is not onely a change of the speach, apparell, and outward behauiour, but also of the inward and secret thoughts of the heart. Therefore the Prophet Ioel bids the Jewes *rend their hearts and not their garments*; and Paul tells the Ephesians that they must *be renewed in the spirit of their minds*; and Peter bids Simon Magus to repent and pray God *that the thought of his heart may be forgiven him*. The second, that the very circumstances of finnes done must be considered: as the time when, the place where, and the manner how; as namely whether they were done of ignorance, or knowledge, of weakenes, or presumption, or obstinate malice. Thirdly in examination it is very meete and conuenient, that we passe through all the commandements of the Morall law, laying them as most absolute rules to our hearts and liues; and by this meanes we shall be able to make large bills and Catalogues of all our finnes, euen from the very cradle to any part of our age following, as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainly see our wretched estate, and acknowledge that our finnes be in number as the haire of our head, and as the sands by the sea shoare.

*A DIRECTION FOR EXA-
mination of the conscience.*

I. COM. *Thou shalt haue none other gods, &c.*

He breakes this commandement,

THat knowes not the true God. Ier. 4. 22.

That denies God in his heart, by denying his presence, iustice, mercie, &c. Psal. 14. 1.

That hates God, and shews it by disobedience. Exod. 20. 5.
Rom. 1. 30.

That doe not feare God and stand in awe of him.

That

That feare men or other creatures more then God. Matth.
10.31. Apoc. 2.8.

That liue in open finnes securely, not fearing Gods worde
or iudgements. 1. Theff. 5.6,7.

That is sorowfull for his finnes onely in respect of the pu-
nishment. 2. Cor. 7.10.

That feares God by mens traditions. Esa. 29. 13.

That doth not beleue Gods word but call the Canonickall
Scripture in question.

That despaires of Gods mercie.

That hath a dead faith without works. Iam. 2.

That puts his confidence in the deuill and his workes, as
seekers to wisards doe.

That loues the creatures, as riches and honour, and his own
filthie pleasures more then God. Eph. 5. 5.

That puts confidence in his strength, wisdom, riches, phi-
sitions. 2. Chr. 16.9, 11.

That is impatient vnder the crosse. Math. 10.38.

That tempts God. Math. 4.7.

That seekes for the things of this life, more then for Gods
kingdome. Math. 6.33.

That murmures against God. 1. Cor. 10.10.

That disputes and holds there is no God.

That holds and maintaines opinions against the auncient
faith set downe in the writings of the Prophets and A-
postles. As did the Maniches, Donatists, Arrians, Ana-
baptists, &c.

That so holds one religion, as he is readie to follow an o-
ther. 1. King. 18.21.

That is full of presumption of Gods mercie. Esa. 7.12.

That falls away from the knowne truth. 2. Pet. 2.20.

That addes to Canonickall scripture. Deut. 12. last verse.

II. COM. *Thou shalt make to thy selfe no
grauen Image, &c.*

He breakes this commandement,

That represents God in an image. Exod. 32.6,8.

That worships God in or at images, as crucifixes, and such like. 2.King.18.4.

That kneeles downe before an image.

That is bodily present at Masse keeping his heart to God. 1.Cor.8.9.

That retaines the monuments of idolatrie. Exod.23.13.

That marieth with infidels or such like. Gen.6.2.

That makes leagues of amitie with such. 2.Chr.19.1.

That worships God according to his owne fantasie. Col. 2.23.

That worships God with lip-seruice, Isa.29.13. as our common people doe, which place all the seruice of God in pattering and mumbling ouer the Creede and tenne Commandements for praier, & the Lords praier without knowledge of the meaning.

That hath the power of godlines, but denies the force of it. 2.Tim.3.5.

That giues worship to creatures, as Saints and Angels. Psal. 115.8.

That refuseth to heare the preaching of the Gospell. Luk. 14.19.

That negligently worships God. Rev. 3.16.

That omits inuocation of Godsname. Esa.64.7.

That heares sermons, but when he is reprooued, railes and rages, and profits nothing. Amos 5.10.

That chaunges the worship of God in whole or in part. Deut.12.32.

That makes either open or secret league with the deuill. Psal. 58.6.

That vseth witchcraft, sorcerie, or enchantments. Deut.18. 11. Levit.19.26.

That consults with wisards. Levit. 20.6.

That weares Amulets or Characters about his necke, and puts confidence in them.

That hinders schooles of religion and good learning. Psal. 74.6,7.

That seekes not (within the compasse of his calling) the good estate of Gods Church: but seeks his owne things. Psal. 132.3,4.

III. COM.

III. COM. *Thou shalt not take the name of the Lord, &c.*

He breakes this commandement,

That doth vnreuerently vse Gods titles in his talke.
Phil. 2.10.

That sweares to doe a thing lawful and good, and yet doth it not. Math. 5.23.

That sweares rashly. Ierem. 4.2.

That vseth customable swearing in his common talke.
Math. 5.37.

That blasphemes the name of God. Levit. 24.16.

That sweares falsely. Ioh. 8.44.

That sweares against pietie and honestie.

That vseth cursing and banning.

That finds fault with the creatures of God, 1. Cor. 10.3.

That sweares by the creatures. Math. 5.34, 35.

That vseth lots in sporting. Prov. 16.33. and 18.18.

That makes and vseth charmes of hearbs and other things.
Deut. 18.11.

That makes iestes of the sentences and phrases of Scripture. Esa. 66.2.

That vseth figure casting. Esa. 47.13.

That doth lightly regard Gods iudgements. Heb. 3.16.

That liuing dissolutely in religion, makes Gods name euill spoken of. 2. Sam. 12.13. 1. Pet. 3.15.

That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vowe and keepes it not. Deuter. 23.21.

That receiues blessings from God, and is not thankfull.
Luc. 17.8.

That teacheth the trueth but doth not practise it. Matth. 23.2.

IV. COM. *Remember the Sabbath
day to, &c.*

He breakes this commandement,

That labours in the seruile works of his ordinarie calling. Nehem. 13. 15.

That trauailes abroad on his ordinarie businesse, Exod. 16. 24.

That keepes faires and markets on this day. Nehem. 13. 15.

That works haruest worke on this day. Exod. 34. 21.

That vseth sports and recreations causing distraction. 1. Cor. 10. 7.

That spends the day in idlenesse. Esa. 58. 13.

That keepes the Sabbath onely in outward fashion. Esa. 1. 13.

That prophanes it by gluttonie and drunkennes.

That giues seruants libertie to doe what they list.

That brings not his familie to the congregation to heare Gods word, and to receiue the Sacraments.

That sanctifies not the Sabbath in his familie priuately, by reading the word, by conference on that which hath beene heard in the congregation, and by praier.

V. COM. *Honour thy father, &c.*

He breakes this commandement,

That thinks but a thought in his minde tending to the dishonour and contempt of his neighbour.

That mockes or reuiles, or beats his superiours. Gen. 9. 22.

That disobeies their lawfull commandements. Rom. 1. 30.

That is vnthankfull to parents, and will not relieue them if neede be. 2. Tim. 3. 3.

That disobeies God to obey them. Act. 4. 19.

That exalts himselfe aboue the magistrate. 2. Thess. 2. 9.

That

That serues his master with eye-seruice. Coloss. 3. 22.
That gouernes his familie and those which are vnder him
negligently. 1. Tim. 3. 4.
That is slacke in punishing faults. 1. Sam. 2. 22.
That is too rigorous in speeches & punishments. Eph. 6. 9.
That marieth without parents consent.
That chooseth his calling without parents consent. Num.
30.
That thinkes better of himselfe then of others. Rom. 12.
10.
That despiseth aged persons. Levit. 19. 23.

VI. COM. *Thou shalt not kill.*

He breakes this commandement,

That thinkes but a thought in his heart tending to the
hurt of his neighbours life.
That beares malice to another. 1. Ioh. 3. 15.
That is giuen to hastinesse. Math. 5. 22.
That vseth inward fretting and gruding. Iam. 3. 14.
That is froward of nature, hard to please. Rom. 1. 31.
That is full of rancour and bitterness. Eph. 4. 31.
That derides and scornes others. Gen. 21. 9. Gal. 4. 29.
That vseth bitter words and railings. Prov. 12. 18.
That vseth contending by words or deeds. Gal. 5. 20.
That vseth chiding and crying out. Eph. 4. 31.
That is giuen to make complaints of his neighbour in all
places. Iam. 5. 9.
That is a fighter. Iam. 4. 1.
That hurts or maimes his neighbours bodie. Exod. 21. 24.
That will not forgiue an offence. Math. 5. 23.
That will forgiue but not forget.
That doth fare well himselfe, but giues not almes to relieue
the poore. Luc. 16. 19.
That vseth crueltie in punishing malefactours. Deut. 22. 6.
That denies the seruants or labourers wages. Iam. 5. 24.
That holds backe the pledge. Ezech. 18. 7.

That sells by diuers weights and measures.

That remooues the land marke. Prov. 22. 18.

That giues his goods vpon vsurie: which is simply to binde a man to returne both the principall and the increase, onely for the lone. Ezech. 18. 18.

That by his loosenesse of life is an occasion why other sinne.

That moues contention and debate. Rom. 1. 29.

That beeing a minister teacheth erroneously.

That teacheth slackly. Ierem. 48. 10.

That teacheth not at all. 1. Tim. 3. 2.

That hinders mens saluation any way. Math. 23. 13.

That seekes priuate reuenge.

VII. COM. *Thou shalt not commit, &c.*

He breakes this commandement,

That thinks an vnchast thought tending to adulterie, or to any sinne of that kinde.

That lookes on a woman to lust after her. Math. 5. 28.

That commits incest. Levit. 18. 22.

That commits Sodomie. 1. Cor. 6. 9.

That commits fornication with married or single, or contracted folkes. Deut. 22. 22.

That vseth marriage bedde intemperately.

That lieth with a menstruous woman. Ezech. 18. 6.

That vseth wantonnesse. 1. Cor. 6. 9.

That vseth occasions and prouocations to lust. Galat. 5. 9.

That is giuen to idlenesse.

That weares wanton and light attire. 1. Tim. 2. 9. 1. Pet. 3. 3.

That vseth light talke and reading of loue-bookes. 1. Cor. 15. 35.

That frequents lascivious places. Eph. 5. 3.

That delights in wanton pictures. 1. Thess. 5. 23.

That vseth the mixt daunsing of men and women, Mark. 6. 22.

That keepes companie with light and suspected persons. Prov. 7. 22.

That

That neglects to dispose his children in mariage in convenient time. 1. Cor. 7. 37.

That makes mariages of young children.

That punisheth adultery with small punishments.

That marieth more wives then one at once. Genes. 2. 24.

That loues his pleasures more then God. 2. Tim. 3. 4.

That takes care to fulfill the lusts of the flesh. Rom. 13. 14.

That maintaines and frequents stews. Deut. 23. 17.

That is giuen to drunkenness and surfetting, Ephes. 5. 18.

That gives himselfe to wine, sleepe, and ease. Prou. 20. 13.

That for the avoiding of fornications marries not, 1. Cor. 7. 2.

That puts away his wife for other causes then for fornication. Mat. 19. 9.

VIII. COM. *Thou shalt not steale.*

He breakes this commandement,

That thinkes but a thought tending to the least hindrance of his neighbours welfare and good estate.

That liues in no calling. 1. Thess. 3. 11.

That neglectes his calling. Jerem. 48. 10.

That spends his wealth in riot, and prouides not for his family. 1. Tim. 5. 8.

That is not content with his estate, but seekes to be rich. 1. Tim. 6. 10.

That selles the goods of the Church, or buyes them. Malac. 3. 8.

That sells such things as are meanes to further idolatrie, or any other sinne.

That useth powdering, starching, blowing, darke shops, to set a glosse on his wares and make them more saleable.

That conceales the fault of his wares.

That useth false weights and measures, Lev. 19. 35.

That useth words of deceit, Prov. 20. 14.

That takes more for his wares then the iust price. Mat. 7. 12.

That oppresseth his tenants by racking his rentes. Habac. 2. 11.

That

- That useth in grossing of wares.
 That raiseth the price, onely in consideration of a day of
 payment.
 That either giues or takes bribes, Isai. 1. 33. Psal. 82.
 That writes letters of affection in wrong suites.
 That holdes backe things borrowed, Ezech. 18. 7.
 That holds backe things found or pawned, Levit. 6. 3.
 That being lustie liues by begging.
 That relieveth such. 2. Thess. 3. 10.
 That for gaine defendes badde causes and delaies suites in
 lawe.
 That laies burdens on the people without measure, Isai. 1.
 23. Ezech. 22. 27.
 That spends the Church goods in riot. 1. Tim. 6. 9.
 That makes marchandise of Gods word and sacraments.
 Mich. 3. 11. 2. Cor. 2. last.
 That gets goods by gaming.
 That gets his liuing by casting of figures and by playes,
 Ephes. 4. 28.
 That is rash in suretiship. Prov. 11. 15. & 17. 18.
 That steales mens children to dispose them in mariage. 1.
 Tim. 1. 10.
 That takes by stealth the least pin, though it be for the best
 ende.
 That is a receiuer of things stolne, and giues consent to
 the fact any way. Rom. 1. 29.
 That useth deceit in bargaining. 1. Thess. 4. 6.
 That restores not things euill gotten. Ezech. 33. 15.
 That keepes backe goods giuen to the Church, Act. 5. 3.
 That waites for a dearth to sell his things dearer. Amos.
 8. 5.

IX. COM. *Thou shalt not beare, &c.*

He breakes this commaundement,

That doeth but conceiue a thought of disgrace against
 his neighbour.

That envies at the prosperitie of his neighbour. 1. Timot.
 6. 4.

That

That seekes onely his owne good report.

That is suspicious. 1. Cor. 13. 5.

That gives hard or rash sentence against others. Mat. 7. 1.

That taketh mens sayings and doings in worse part. Matt.
26. 60.

That accuseth one falsely. 1. King. 21.

That maketh or reporteth tales openly or in a whispering
manner. Levit. 19. 16,

That receiveth tales. Exod. 23. 1.

That speakes the trueth of malice, Psal. 52. 1, 2.

That blazeth abroad mens infirmities. Mat. 18. 17.

That useth quipping and taunting. Ephes. 5. 4.

That useth flatterie, Prov. 26. 19.

That lieth though it be for neuer so good an end. Zach.
13. 3.

That defendes an euill cause and impugnes the contrary.

That writes or spreads libels.

X. COM. *Thou shalt not lust.*

He breakes this commandement,

That thinkes an euill thought against his neighbour
though he meane not to doe it.

That conceiues some inward delight in some euill motion,
though he giue not consent to practise it.

**SINNES DIRECTLY AGAINST
THE GOSPELL.**

He sinnes against the Gospell,

That denies either directly or by consequent that
Christ is come in the flesh. 1. Ioh. 4. 3, 8.

That treads under foote the blood of Christ, Heb. 10. 29.

That beleeueth not the remission of his owne sinnes and ac-
ception to life euerlasting. 1. Ioh. 3. 23.

That repents not but hardens himselfe in all his bad waies.
Roman. 2. 4, 5. Ierem. 8. 6.

Thus.

Thus much of examination: now followes the second duty, which is confession of sinne unto God, which is verie necessarie. For the right way to haue our sinnes covered before God is, to uncover and acknowledge them unto him. For he will iustifie us if we condemne our selues, he will pardon us, if we, as being our owne enemies, accuse our selues: hee forgets our sinnes if we remember them: when we are vile in our owne eyes, we are precious in his: and when wee are lost to our selues, wee are found of him.

That confession may be rightly perfourmed, a notable dutie is to be put in practise in it: namely, the arraignment of a repentant sinner, whereby he *iudges himselfe that hee may not be iudged of the Lord.*

2 Cor. 11. 31.

This arraignment hath three speciall pointes in it. First of all, hee must bring himselfe foorth to the barre of Gods iudgement: which thing he doeth when he sets himselfe in the presence of God, as though euen now the day of iudgement were. As S. Hierome did, who alwaies thought with himselfe that he heard this voice sounding in his eares, *Rise ye dead and come to iudgement.*

Ps. 51. 3, 4, 5.

1. Chr. 21. 8.

Ezra. 9. 6.

Secondly hee must put vp an inditement against himselfe; by accusing himselfe before God, by acknowledging his knowne sinnes particularly, and his unknownen generally, without any excuse or extenuation, or defence, or hiding of the least of them. Example of David. *I knowe mine iniquitie and my sinne is ever before me: against thee, against thee onely have I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquitie, and in sinne hath my mother conceived me. And, I have sinned greatly, because I have done this thing: but now, I beseech thee, remooue the iniquitie of thy servant: for I have done very foolishly.* Of Ezra, *O my God, I am ashamed and confounded to lift up mine eyes vnto thee, my God: for our iniquities are increased over our heads, and our trespasse is grown up vnto heaven.*

Thirdly he must with heavinesse of heart as a iudge upon the bench giue sentence against himselfe, acknowledging, that he is worthy of everlasting hell, death, and damnation.

nation. As the prodigall child, *Father, I haue sinned against heaven, and against thee, and am not worthy to be called thy child.* And Daniel, *We haue sinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled and have departed from thy precepts, and from thy iudgements, &c. O Lorde, righteousness belongeth vnto thee, and vnto vs open shame.* Of Iob, *Behold, I am vile, what shall I answer thee. I will lay my hand vpon my mouth.* And, *I abhorre my selfe, and I repent in dust and ashes.* Of the Publicane, *Who standing a farre off, would not lift vp so much as his eyes to heaven, but smote his brest, saying, Lord be mercifull to me a sinner.*

Dan. 9. 1.

Iob. 39. 36.

& 42. 6.

Luk. 18. 13.

As for confession of sinne to men, it is not to be used but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for in trouble of conscience.

Mar. 5.

Iam. 5. 17.

The third dutie in the practise of Repentance is Deprecation, whereby wee pray to God for the pardon of the sinnes which haue bene confessed with contrition of heart, with earnestnesse and constancie, as for the weightiest matter in the word. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauour as for life and death. And we must doe as the cripple or lazar man in the way: sit downe, vnlappe our legges and armes and shew the sores of our sinnes; crying to God continually as they doe (*Looke with your eye, and pity with your heart:*) that we may find mercy at gods hands, as they get almes at the hands of passengers. Thus Oseah instructeth the people, *O Israel, returne vnto the Lorde thy God: for thou hast fallen by thine iniquitie: take vnto you words, and turne vnto the Lord, and say vnto him, Take away all iniquitie and receiue vs graciously: so we will render thee the calves of our lippes.* Of Daniel, *Wee doe not present our supplication before thee for our owne righteousness, but for thy great tender mercies.* O Lord heare, O Lord forgive, O Lorde consider and doe it: deferre not for thine owne names sake, O my God. Of Dauid. *Have mercy vpon me, O God, according to thy loueng kindnesse: according to the multitude of thy compassions*

Osc. 14. 2.

Dan. 9. 18,

19.

Psal. 51. 1.

passions put away mine iniquities.

The last dutie is, to pray to God for grace and strength, whereby we may be enabled to waile in newnesse of life.

Psal. 119. 40. Of David. *Behold, I desire thy commandments, quicken mee in thy righteousness.* And, *Teach me to doe thy will, for thou art my God: let thy good spirit lead me into the land of righteousness.*

CAP. VIII.

Of legall motives to Repentance.

MOTIVES to Repentance are either Legall or Evangelicall. Legall are such as are borrowed from the law: and they are three especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simplest) is seuen-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feet.

His miserie within him is two-folde. The first is a guiltie conscience: which is a very hell unto the ungodly man. For he is like a silly prisoner, and the conscience like a gayer which followes him at the heeles, and dogges him whether soeuer he goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sittes alwaies with the pen in his hand, to record and inroll all his wickednesse for euerlasting memorie. It is a little iudge, that sits in the middle of a man even in his verie heart, to arraigne him in this life for his sinnes, as he shall be arraigned at the last iudgement. Therefore the pangs, terrours, and feares of all impenitent persons, are as it were, certaine flashings of the flames of hell fire. The guiltie conscience makes a man like him which lies on a bed that is too strait,
and

and the couering too short; who would with all his heart sleepe, but can not. Belshazzar when he was in the midst of his mirth, seeing the hand writing on the wall, was smitten with great feare, so as his countenance changed, and his knees smore together.

Isai. 28. 20.
Dan. 5. 6.

The second euill within man is, the fearefull slavery and bondage vnder the power of Satan the prince of darknesse: in that his mind, will, and affections are so knit and glued to the will of the deuill, that he can doe nothing but obey him, & rebell against God. And hence Satan is called the prince of this world: which keeps the hold of the hart as an armed captain keeps a house or castle with watch & ward.

2. Cor. 4. 4.

The miserie before man is, a dangerous snare which the deuill laies for the destruction of the soule. I say it is dangerous: because he is in setting of it twentie or forty yeeres, before he strikes: when as (God knowes) men doe little thinke of it. It is made of three cordes: with the first, hee brings men into his snare: and that he doth by couering the miserie and the poison of sinne; and by painting out to the eye of the mind, the deceitfull profits and pleasures therof. With the second, hee hopples and insnares them; for after that a man is drawne into this or that sinne, the deuill hath so sugered it over with fine delightes, that he can not but needs must liue & lie in it. By the third he draws the snare & indeauours with all his might to breake the necke of the soule. For when hee seeth a fitt opportunitie, especially in grievous calamities; & in the houre of death, he takes away the vizar of sinne, & shewes the face of it in the true forme, as ougly as him selfe: then withall he beginnes (as we say) to shew his hornes; then he rageth in terrifying and accusing, that the soule of man may be swallowed vp of the gulfe of finall despaire.

2. Tim. 2. 25

The misery behind him, is the sinnes past. The Lord saith to Cain, *If thou doest not well, sinne lyeth at the dore.* Where sinne is compared to a wilde beast, which followes a man whither soeuer hee goeth, and lieth lurking at his heeles. And though for a time it may seeme to be hurtlesse, because it lies asleep: yet at length, unlesse men repent, it will

Gen. 4. 7.

rise

Job. 13.

Psal. 25.

rise up, seaze on them, and rend out the very throats of their soules. Job in his affliction saith, *Thou wrnest bitter things against me, and makest me possesse the sinnes of my youth*. And David praieth, *Forgiue me the sinnes of my youth*. If the memorie of sinnes past be a trouble to the godly man, oh what a racke? what a gibbet will it be to the heart of him that wants grace?

Ezec. 16. 49

Iere. 22. 21.

Prov. 1. 32.

Rom. 9. 22.

The miserie on the right hand is prosperitie and ease: which by reason of mans sinnes is an occasion of many indgements. In it men practised the horrible sinnes of Sodom: it puffes vp the heart with deuillish pride, so as men shall thinke themselves to be as God himselfe, as Senacherib, Nebuchad-nezzar, Antiochus, Alexander, Herode, Domitian did. It steales away mans heart from God, and quenches the sparkes of grace. As the Lorde complaineth of the Israelites. *I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy manner from thy youth*. It is like the Ivie that embraces the tree and windes round about it, but yet drawes out the iuyce and life of it. Hence is it, that many turne it to an occasion of their destruction. Salomon saith, *Prosperitie of fooles destroyeth them*. When the milt swelles, the rest of the bodie pines away: & when the heart is puffed with pride, the whol man is in danger of destruction. The sheepe that goes in the best pasture, soonest comes to the slaughter house: and the ungodly man fattes him-selfe with continuall prosperitie, that hee may the sooner come to his owne damnation.

The miserie on the left hand is Adversitie, which stands in all manner of losses and calamities, in goods, friendes, good name, and such like. Of this read at large, Deut. 28.

The miserie ouer his head is, the wrath of God, which hee testifies in all manner of iudgements from heaven, in daunger of which every impenitent sinner is euery houre. And the danger is verie great. The Scripture saith, *It is a fearefull thing to fall into the handes of the living God*. He hath store houses full of all manner of iudgements: and they watch for secure sinners that they can not scape.

Heb. 10. 31.

Deu. 32. 34

Ezec. 7. 6.

Gods

Gods wrath is as a fire making hauocke and bringing to naught whatsoeuer it lightes on: yea, because he is slowe to anger, therefore more terrible: as a man therefore staies his hand for a time, that hee may lift it higher and fetch a deeper blowe. When the dumbe creatures melt as waxe, and vanish away at his presence, when he is angry; as the huge mountaines and rockes doe; fraile man must neuer looke to stand. If the roaring of a lyon make men afraide, and the voice of thunder be terrible: oh, how exceedingly should all be astonished at the threatnings of God?

Nahum. i.
4, 5, 6.
Psalm 97.

The miserie under his feete is, *Hell fire*: for euery man till he repent, is in as great daunger of damnation as the traitour apprehended, of hanging, drawing, and quartering. A man walking in his way falls into a deepe dungeon that is full of ougly serpents and noisome beasts: in his fall he catches hold of a twigge of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beast both leane and hungerbitten, which hauing cropt the whole tree, is ever and anon knapping at the twigge on which he hangs. Now, what is the daunger of this man? surely he is like to fall into the pit, ouer which he hangs. Well, this man is euery impenitent sinner: the pit is hell, prepared for the devill & his angels: the twigge is the bricke & fraile life of man: the hungerbitten beast is death, that is readie euerie houre to knappe our life asunder: the danger is fearefull: for man hanging as it were ouer the mouth of hell, when life is ended, unlesse he use good means before he die, he then falls to the very bottom of it.

If this be the misery wherewith the carelesse man is sieged & compassed about every way, & that for his sins, why doe men lie in the dead sleep of securitie? O! it stands them in hand to take up the voice of bitter lamentation, and for their offences to howle after the maner of dragons. If men could weepe nothing but teares of blood for their sinnes, if they could die 1000. times in one day for very grieve, they could neuer be grieved enough for their sinces.

The second motive to draw men to repentance is, the consideration of the wretched estate of an impenitent sinner

inforia.

Rom. 6. 23.

1. Cor. 15.

55, 56.

sinner in his death, which is nothing but the^r wages and allowance that he receives for his sinne: and it is the very suburbs, or rather the gates of hell. S. Paul compares death to a scorpion, who carries a *sting* in his taile, which is sinne. Now then when impenitent and prophane persons die, then comes this scorpion and gripes them with her legges, and stabbes them at the heart with her sting. Wherefore the best thing is before death come, to use meanes to pull out the sting of death. And nothing will do it, but the blood of Christ: let men therefore breake off their sinnes by repentance: let them come to the throne of grace, and crie: yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne personall and particular sinnes. If thou obtaine but one drop of Gods speciall mercy in Christ, all danger is past. For death hath lost his sting; and then a man without danger may put an ougly serpent in his bosome.

The third motiue is the consideration of his estate after death. When the day of the last iudgement shall be, hee must be brought and set before the tribunall seat of Christ: hee shall not be able to escape or hide him selfe: then the bookes shall be brought out, and all his sinnes shall be discovered before Gods Saintes and Angels: the deuill and his owne conscience shall accuse him: none shall be aduocate to pleade his cause: he himselfe shall be speechles; he shall at length heare the dreadfull sentence of damnation, *Goe ye cursed into hell prepared for the deuill and his angels*. This thing might mooue the vilest Atheist in the world to leaue his wicked waies and come to amendment of life. We see the strongest thiefe that is, when he is ledde in the way from the prison to the barre, leaues his thieving and behaues himselfe orderly. And indeed if he would then cut a purse, it were high time that he were hanged. All men by nature are traitours and malefactours against God: whiles we liue in this world, wee are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout every day, & windes up somewhat of the threed of our life: whether we sleep or wake we are alwaies

comming

comming neerer our end: wherfore let all men daily humble themselves for their sinnes, and pray unto God that he would be reconciled unto them in Christ: and let them indeauour themselves in obedience to all Gods commandements, both in their liues and callings.

Againe, after the last iudgement their remaines death eternall appointed for him: which standes in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowship with the deuill and his angels. III. The feeling of the horrible wrath of God, which shall seaze upon body, soule, and conscience, and shall feed on them as fire doth on pitch and brimstone: and torment them as a worme crawling in the body, and gnawing on the heart: they shall alwaies be dying, and never dead: alwaies in woe, and neuer in ease. And this death is the more grievous because it is euerlasting. Suppose the whole world to be a mountaine of sand, and that a bird must carrie from it but one mouthfull of sand euery thousand yceres: many innumerable thousands of yceres will be expired before she will haue carried away the whol mountaine: well, if a man should stay in torment so long, & then haue an end of his woe, it were some comfort: but when the birde shall haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the end of his anguish and torment as euer he was. This consideration may serue as an iron scourge to driue men from their wicked liues. Chrysostome would haue men in their meetings in ravernes and feasts, to talke of hell, that by oftenthinking on it, they might auoid it. A graue and chaste matrone, being mooued to commit folly with a lewd ruffian; after long discourse, she called for a panne of burning coales, requesting him for her sake to holde his finger in them but one houre; he answered, that it was an unkinde request: to whome she replied, that seeing he would not hold so much as one finger in a fewe coales for one small houre, she could not yeeld to doe the thing for which shee should be tormented body and soule in hell fire for euer. And so should all me reason with theselues, when they are

C 2

about

about to sinne. None will be brought to doe a thing, that may make so much as their finger or tooth to ake: if a man be but to snuffe a candle, he will first spitt on his finger; because he can not abide the heate of a small & tender flame. Therefore we ought to haue great care to leaue our sinnes, whereby we bring endlesse torment to bodie and soule in hell fire, to which our fire is but yce in comparison.

CAP. IX.

Of motives Evangelicall.

E Vangelicall Motives are two especially: The first is taken from the consideration of mans redemption. He that redeemed mankind is God himself: as Paul saith, that *God was in Christ, reconciling the world to himselfe.* Mans sin is so vile & hainous in the eyes of God, that no Angell nor creature whatsoever was able to appease the wrath of god for the last offence. But the son of God himself must come downe from heauen, and take mans nature on him: and not onely that, but hee must also suffer the most accursed death of the crosse, and shedde his most pretious heart blood to satisfie the iustice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart blood of his owne childe, he woulde presently iudge his owne case to be dangerous; and would also vowe if euer he recovered, to use all means whereby he might auoide that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart blood of Christ: it must make us acknowledge our pitifull case, and the hainousnes of the least of our sinnes; and stirre vs vp to newnesse of life.

2. Cor. 5. 19.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conversation in sinne and unrighteousnesse, we are not to continue and as it were lie bathing our selues in sinne; for that were, as if a prisoner, after that he had bene ransomed and had his bolts taken off, and were put out of the prison to goe whither he

he would, shoulde returne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a promise to such as truly repent. I. Of remission of sinnes, *VVash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, &c. Though your sinnes were as crimson, they shalbe made as white as snow: though they were redde like scarlet, they shall be as wooll.* And, *Seeke the Lord while he may be found, call vpon him while he is neere. Let the wicked forsake his wayes, and the unrighteous his owne imaginations, and returne vnto the Lorde, and hee will haue mercie on him, for hee is verie plentifull in forgiving.* II. Of life everlasting. *I will not the death of a sinner, but rather that he repent and liue.* And, *Thus saith the Lord vnto the house of Israel, Seeke yee me, and yee shall liue.* III. Of mitigating or remoouing temporall calamities. *Stand in the court of the Lorders house and speake vnto all the cities of Iudah, &c. If so be they will hearken and turne every man from his euill way, that I may repent me of the plague which I have determined to bring vpon them, because of the wickednesse of their workes.* And, *If wee would iudge our selves, wee should not be iudged, that is, afflicted with temporall punishments.*

Isa. 1. 16, 18.

Isa. 55. 6, 8.

Excc. 18.

Amos. 5. 4.

Ierc. 26. 3.

1. Cor. 11. 31.

Iioyne with the remoouing of temporall calamities the mitigating of them: because they are not alwaies taken away when the partie repenteth. After Dauids repentance the childe dyeth, and the sword departs not from his house. And the Prophet Micha brings in the people humbling them selues before God vnder a temporall punishment, saying, *I will beare thy wrath, because I have sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that he may by that meanes be admonished of his sinne, and be an example to others.

2. Sam. 12. 14.

Micah. 7. 9.

As God hath made these mercifull promises to penitent sinners, so he hath faithfully perfourmed them, so soone as they haue but begun to repent. Example of Dauid. *Then David saide vnto Nathan, I have sinned against the*

2. Sam. 12. 12.

1.Chro.33.12. *lorde. And Nathan saide to David, Thy sinne is forgiven thee. Of Manasses, When he was in tribulation he prayed unto the Lord his God, & humbled himselfe greatly before the Lord God of his fathers, and prayed unto him: and God was intreated of him, and heard his prayer. Of the Publicane, The Publicane, & c. smote his breast, saying, O God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather then the other. Of the thiefe. Hee saide unto Iesus, Lorde, remember me, when thou comdest to thy kingdome. Then Iesus said unto him, Verily, I say unto thee, to day shalt thou be with me in paradise.*

Having such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his finnes, but rather to doe it. The Pharisees said to Christs disciples, *Why eates your master with Publicanes and sinners. When Iesus heard it, hee said unto them,* Mat.9.13. *The whole neede not the Physicion, but they that are sick. And, I came not to call the righteous, but sinners to repentance.* Mat.21.31. *And, Verily I say unto you, that Publicanes and harlots shall goe before you into the kingdome of God.*

CAP. X.

Of the time of Repentance.

THE time of repentaunce is the time present, without any delay at all: as the holy Ghost saith, *Today if yee will heare his voice. And, Exhort one another daily, while it is called to day: least any of you be hardened through the deceitfulnesse of sinne.* Reasons hereof are these. I. Life is uncerten: for no man knowes at what houre or moment, and after what manner he shall goe forth of this world. Be Heb.3.7,13. *ye also prepared therefore, for the sonne of man will come at an houre vvhhen yee thinke not.* This one thing should make a man to hasten his repentance; and the rather, because many are dead, who purposed with them selues to repent in time to come; but were preuented by death, and shall neuer repent. II. The longer a man liues in any sinne, the

the greater danger: because by practise sinne gets heart & strength. Custome is of such force, that that which men vse to doe in their life time, the same they do and speake when they are dying. One had three pounds owing to him to be paid three seuerall yeeres: when he was dying, nothing could be got of him but three yeres, three poundes. Again, by deferring repentance, men treasure up wrath against the day of wrath. If a malefactor for his punishment, should be appointed to carrie every day a stick of wood to an heap to burne him twentie yeeres after: it must needs be an exceeding great punishment and miserie: and this is the case of every sinner, who neglecting repentance from day to day, doth thereby imploy himselfe in heaping up the coles of Gods wrath to burne his soule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sickness without phisicke, the harder is the recouerie. And where the deuill dwells long hee will hardly be remooued. The best way to kill a serpent is, to cuse it in the head when it is young. IIII. It is as meate and drinke to the deuill to see men liue in their sinnes, deferring repentance: as on the contrary, there is great ioy among the angels of God in heauen, when a sinner doth repent. V. Late repentance is seldome or neuer true repentance. For if a man repent whē he can not sinne as in former time, as namely in death: then hee leaves not sinne, but sinne leaves him: wherefore the repentance which men frame to themselves when they are dying, it is to be feared lest it die with them. And it is very iust, that he should be contēned of God in his death, who contemned God in his life. Chrysostome saith, that the wicked man hath this punishment on him, that in dying he should forget himselfe, who when he was liuing did forget God. VI. Wee are with Abel to give unto God in sacrifice euen the fatte of our flocke: now they which deferre repentance to the end doe the contrarie. Late repenters offer the flower of their youth to the deuill: and they bring the lame and broken sacrifice of their olde age to God.

Rom. 2. 5.

The nature and practise

CAP. XI.
OF CERTAINE CASES
in Repentance.

I Case of a Revolt.

VHether a man that hath professed Christ and his religion, yet afterward in persecutiō denies Christ, and forswears the religion, may repent and be saved. *Ans.* It is a grievous estate: yet a man may come to repentance afterwarde. Manasses fell away to idolatrie & witchcraft; and yet was received to mercie. So did wise Salomon: and yet no doubt recovered, and is received to life everlasting. My reason is, because God vouchsafed him to be a penman of some partes of holy scripture. And the scriptures were written not by such as were men of God onely, 2.Chro. 33. but by such as were *holy men of God*. Peter denied Christ of knowledge against his owne conscience, and that with cursing and banning. & yet came to repentance afterward, as appeares by the testimony of Christ, *I haue prayed for thee that thy faith faile not: therefore when thou art converted strengthen thy brethren.* Luk. 22. 32.

Obiect. I. Matt. 10. 33. *Whosoever shall denie me before men, him will I denie before my father which is in heaven.* Answer. The place is onely to be understood of such a deniall of Christ which is finall.

Obiect. II. Heb. 6. 4. *It is impossible that they which were once lightened, and have tasted of the heavenly gift, &c. if they fall away should be renewed by repentance.* And Hebr. 10. 26. *If wee sinne willingly after that we have received the knowledge of the truth, there remaines no more sacrifice for sinne.* *Ans.* These places must be understood of the sinne which is to death: in which mē of desperate malice against Christ, vniuersally & wholly fall away from religion. For the H. Ghost saith not, *if they fall*, but *if they fall away*. And it is added, that *they crucifie the son of god, & make a mock of him, that they: rāple under foote the sonne of God, that they account the blood of the new testament an unholy thing: that they despise the*

[*repetitio*]
Heb. 6. 6.
Heb. 10. 29.

the Spirit of God. And the worde translated ^a willingly, imports somewhat more, namely, to sinne because a man wil, that is, wilfully. The like answer is to be giuen to the question, whereby it is demanded whether men ouertaken with the vnnaturall finnes mentioned Rom. 1. 24, 25, 26. may come to repentance afterward or no; namely, that although the finnes be heynous and capitall, yet the grace of repentance is not denied: as appears in the example of the Corinthians. 1. Cor. 6. 9, 10, 11. ^a ver. 26. ^{in 80115.}

I I. Case of Recidivation.

WHether the child of God after repentance for some grieuous sinne, doe fall into the same againe, and come to repentance the second time. *Answer.* The case is dangerous as we may see by comparison in the bodie. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recouerie will be very hard. Christ said to the man that had beene sicke eight and thirtie yeeres, after that he had healed him, *Behold, thou art whole, sinne no more, least a worse thing befall thee.* And the vncleane spirit returning *takes to him other seven spirits worse then himself.* Indeed we find no particular exāple of recouerie after a relapse, in the scriptures: yet no doubt a recouerie may be. Reasons are these. I. Promise is made of remissio of finnes in Christ without any tearme of time: without any limitation to any number or kinds of sinne: saue onely the blasphemie against the holy Ghost. Therefore there may be repentance and saluation after a relapse. II. Christ tels Peter that he must forgie nottill seven times onely (which peraduenture he thought to be very much) but *seuentie seuen times*, and that in one day, if one returne seuentie times and say, it repents me. Now if we must doe this, which haue not so much as a droppe of mercie in vs in comparison of God: he will no doubt often forgie, euen for one sinne, if men will returne and say, it repents me; considering that with him is *plentifull redemption*, and he is *much in sparing.* ^{Ioh. 5. 14.} ^{Luc. 11. 26.} ^{A. 10. 43.} ^{Luc. 17. 4.} ^{Psal. 130. 7.} ^{Ia. 56. 7.}

III. Case.

III. Case of Restitution.

Luk. 19. 8.

2. Cor. 8. 12.

WHether he that repents is to make restitution if he haue taken any thing wrongfully from his neighbour. *Answer.* Yea: Zacheus, when he repented and receiued Christ, gaue halfe of his goods to the poore, and if he had taken anything by forged cauillation, he restored it foure fold. It is but a badde practise when a man on his death-bedde will very deuoutly bequeath his soule to God, and his goods euill gotten (as his conscience will often cry in his eare) to his children and friends, without either restitution or amends making. *Question.* But what if a man be not able to restore. *Answer.* Let him acknowledge the fault, and God will accept the will for the deede. As Paul saith in the like case: *If there be a willing minde, it is accepted according to that which a man hath, and not according to that which he hath not.* *Question.* When a man by restoring shall discredite himselfe: how shall he restore and keepe his credite. *Answer.* Let him (if the thing to be restored be of small moment) make choice of some faithfull or honest friend, who may deliuer the thing in the behalfe of the partie, concealing his name. *Question.* How if the parties be dead. *Answer.* Let him restore to the heires and successours: if there be none, let him restore to God, that is, to the Church and the poore.

IV. Case of teares.

WHether doth repentance alwaies goe with teares or not. *Answer.* No: For very pride and hypocrisie will drawe forth teares. And some there are, that can weepe for their sinnes in the presence of others; whereas beeing alone, they neither will nor can. Some againe are of that constitution of bodie, that they haue teares at commaund. And a godly man with drie cheekes may mourne to God for his sinnes, and intreat for pardon, and receiue it. Yet in all occasions of deeper grieve for sinne,
teares

teares wil follow:vnlesse men haue stonie and flinty hearts. And yet againe, though the greatest cause of sorow be offered, the softest heart that is shedd not teares at the first, but afterwards it will. When the bodie receiues a deepe wound, at the first yee shall see nothing but a white line or dint made in the flesh, without any blood: stay but a while, then comes bloode from the wound in great abundance. So at the first the minde is astonished and giues no teares: but after some respite and consideration, teares follow.

V. *Case of death.*

WHether the repentant sinner can alwaies shewe himselfe comfortable, on his death-bedde. *Ans.* Though the comfort of Gods spirit shall neuer be abolished from his heart: yet he can not alwaies testifie it. For he may die of a burning ague: and by reason of the extremitie of his fits, be troubled with idlenes of head, and breake out into raving speeces and blasphemies. Likewise he may die of a sicknesse in the braine, and be troubled with grieuous convulsions, so as his mouth shall be writhen to his eares, his necke turned behinde him, and the very place where he lies shall shake through his trembling, as daily experience will testifie. Neither is any to thinke this strange. For Solomon saith, *All things (in outward matters) come alike to all: Eccles. 9. 2. and the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

C A P. XII.

Of the contraries to Repentance.

Contrarie to Repentance is Impenitencie: whereby men continue in one estate, neither sorrowing for sinne, nor turning from it.

It is one of the most grieuous iudgements that is, if it be finall. For as a sicke man, then is most sicke, when he feels the least sicknes, and saith he is well: so miserable man

man is in most miserie when he fees no miserie, & thinks himselfe in good estate.

This sinne befalls them that iudge themselves righteous, needing no repentance. As the *Pharises* in the daies of Christ, the *Catharists* in the Primitiue Church, and the *Anabaptists* in our age. Adde vnto these, such as haue hardened their hearts: so as they can not discerne betweene good and euill; nor tremble at Gods iudgements, but rather frette and rage against them: till God in his wrath either destroy them, or cast them to finall despaire. As it befell *Julian* the Apostata, who died blaspheming and casting his owne blood into the aire.

Betweene the two extreames Repentance and Impenitencie, is placed counterfait repentance. For the wicked nature of man can dissemble and counterfait Gods grace. As the Lord complaines of the Iewes: *Her rebellious sister Iudah, hath not returned vnto me with her whole heart, but fainedly saith the Lord.* Ierem. 3. 10.

Counterfait repentance, is either Ceremoniall, or Desperate.

1. Sam. 15.
24, 30.

Ceremoniall, when men repent in outward shewe, but not in the truth of heart. As Saul. *Then said Saul to Samuel, I haue sinned: for I haue transgressed the commandements of the Lord, and thy words: because I feared the people and obeyed their voice. Now therefore I pray thee take away my sinne, and turne againe with me, that I may worship the Lord, &c.* Againe, *I haue sinned, but honour me, I pray thee, before the Elders of my people.* Of Ahab. *When Ahab heard these words he rent his cloathes and put on sackcloath, and fasted, and went softly. And the word of the Lord came to Eliab, saying, Seest thou how Ahab is humbled before me?*

1. King. 21.
27, 29.

Exod. 8. 8.

Exod. 9. 27.

Dissembled repentance may be discerned because men after a time returne to their old byas againe. Pharao king of Egypt said vnto Moses and Aaron, *Pray vnto the Lord that he may take away the frogges from me and from my people.* And, *When Egypt was smitten with haile, he said, I haue now sinned: and the Lord is righteous: but I and my people are wicked: Pray yee vnto the Lord, that there be no more mightie thunders.*

thunders and haile. Againe, troubled with grasshoppers, he said, I haue sinned against the Lord your God, and against you, Exod. 10. 16. and now forgie me my sinne onely this once, &c. Now marke the issue of all: when Pharao saw that he had rest giuen Exod. 8. 15. him, he hardened his heart, and hearkened not vnto them, as the Lord had said. This is the ordinarie and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence is, when a man hauing onely Gods iudgements before his eies, is smitten with horroure of conscience: and wanting assurance of Gods mercie despaire finally. This was Iudas repentance, who when he had brought againe the thirtie pieces of siluer, confessed his fault, and went and hanged himselfe. Math. 27. 3.

C A P. XIII.

Of corruptions in the doctrine of Repentance.

THE Church of Rome at this day hath corrupted the auncient doctrine of Repentance, beeing one of the speciall points of religion. The corruptions are specially fixe.

The first, that they make repentance or penance to be a sacrament, which can not be: because it wants an outward signe. And though some say, that the words, which the priest rehearseth in absolution, are the signe: yet that can not be: because the signe must be not onely audible but also visible.

The second, that a sinner hath in him a naturall disposition, which beeing stirred vp by Gods preuenting grace, he may and can worke together with Gods spirit in his owne repentance. But indeede all our repentance is to be ascribed to Gods grace wholly. The soule of man is not weake but starke deade in sinne: and therefore it can no more prepare it selfe to repentance, then the bodie beeing dead in the graue can dispose it selfe to the last resurrection. Eph. 2. 1.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend

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The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend

offend Gods maiestie, that no man can euer mourne y-nough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merits of Christ.

The fifth, that he that repents must confesse all the sinnes that he can remember, with all their circumstances to his owne priest, or one in his stead, if he will receiue pardon. This kind of confession is a meere forgerie of mans braine. I. There is neither precept nor example of it in the Scriptures. II. Dauid and others haue repented and haue receiued remission of their sinnes without confessing of their sinnes in particular to any man.

Psal. 32. 3.
2 Sam. 12.
12.

1. Ioh. 1. 7.
& 2. 1.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the temporall punishment of his sinnes. A flat blasphemie. The scriptures mention no other satisfaction but Christs; and if his be sufficient, ours is needelesse: if ours needefull, his imperfect. Papists write that both may stand together. Christs satisfaction (they say) is as a plaister in a boxe vnappplied: mans satisfaction as a meanes to applie it: because it prepares vs to receiue it. Ah, good diuinitie: for euen in common sense the satisfaction of Christ must first be applied to the person of man that it may please God: before the workes (which they rearme satisfactions) can any way be acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a sinner shall be taught that he must haue sufficient sorow for his sinne: and withal that he must not belecue the remission of his owne sinnes particularly: when sorow comes vpon him and he wants sound comfort in Gods mercie, he must needs fall into desperation without recouerie. Therefore the Papists in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane satisfactions, and to rest onely for their iustification, on the obedience of Christ.

L A V S D E O.



THE COMBAT

OF THE FLESH AND SPIRIT.

Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrarie one to another, so that yee cannot doe the things which yee would,*



He Apostle Paul from the beginning of this chapter to the 13. verse exhorts the *Galatians* to maintaine their Christian libertie: and from thence to the ende of the chapter he perswades them to other speciall duties of godlines. In the 13. verse he stirres them vp to be seruiceable one to an other by loue: in the 15. verse he dissuades them from contentions and doing of iniuries. In the 16. verse he shewes the remedie of the former sinnes, which is to walke according to the spirit. In this seuenteenth verse he renders a reason of the remedie, the force whereof is this. The flesh and the spirit are contrarie: wherefore if ye walke according to the spirit, it will hinder the flesh, that it shall not carrie you forward to doe iniuries and liue in contentions, as otherwise it would.

In this verse we haue to obserue five points. The first, that there is a combat betweene the flesh and the spirite, in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The second is, the matter of this combat, which stands in the contrarie lusting of the flesh and the spirit. The third, is the cause of the combat, in these words, *and these are contrarie.* The fourth is the subject or person in whome this combat is, noted in these wordes, *So that yee, the Galatians.* The last is the effect of the combate, in

in the last words, *that they can not doe, &c.*

Touching the combat it selfe diuers points are to be considered. The first, what these two, which make combate, namely, the flesh and the spirit, are. They haue diuers significations. First of all, the spirit is taken for the soule, and the flesh for the bodie. But so they are not taken in this place. For there is no such combat betweene the bodie and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies naturall reason, and the flesh the naturall appetite or concupiscence. But they can not be so vnderstood in this place. For the spirit here mentioned doth fight euen against naturall reason: which though it serue to make a man without excuse, yet is it an enimie to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood: but it must not be so taken here. For then euery man regenerate should be deified. Lastly, the spirit signifies a created qualitie of holines, which by the holy Ghost is wrought in the minde, will, and affections of man: and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is against the law. In this sense these twaine are taken in this place.

Secondly, it is to be considered how these twaine, the flesh and the spirit can fight together, beeing but meere qualities. And we must know, that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in an other: but they are ioyned and mingled together in all the faculties of the soule. The minde or vnderstanding part, is not one part flesh, and an other spirit, but the whole minde is flesh, and the whole minde is spirit; partly one and partly the other. The whole will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption, not seuered in place but onely in reason to be distinguished. As the ayre in the dawning of the day is not wholly light or wholly darke as at midnight & at nooneday: neither is it in one part light, in another part, darke: but the whole ayre is partly light, and partly darke throughout. In a vessell of luke warme water, the water it selfe

selfe is not onely hote or onely cold; or in one part hote and in another part cold: but heate and cold are mixt together in euery part of the water. So is the flesh and the spirite mingled together in the soule of man: and this is the cause why these two contrarie qualities fight together.

Thirdly in this combat we are to consider what equalitie there is betweene these two combaters, the flesh and the spirit. And we must know, that the flesh vsually, is more in measure then the spirit. The flesh is like the mightie gyant Goliath, and the spirit is little and small like young David. Hence it is, that Paul calls the Corinthians which were men iustified and sanctified, *carnall*. *I could not* (saith he) *brethren speake vnto you as vnto spirituall, but as vnto carnall, as vnto babes in Christ*. And none can come to be tall men in Christ according to the age of the fulnesse of Christ, till after this life. And the speech which is vsed of some diuines, that the man regenerate *hath but the reliques of sinne in him*, must be vnderstood warily, els it may admit an vntruth. As for the measure of grace it can be but small in respect, whereas we doe receiue but *the first fruits of the spirit* in this life; and must waite for the accomplishment of our redemption till the life to come. For all this, the power and efficacie of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conuersion, and continually dieth after by little and little: and therefore it fights but as a maymed souldier. And the spirit is continually confirmed and increased by the holy Ghost: also it is liuely and stirring, and the vertue of it is like muske; one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feele the flesh then the spirit: and therefore that the flesh is euery way more then the spirit. I answere, that wee must not measure our estate by feeling, which may easily deceiue vs. A man shall feele a paine which is but in the top of his finger more sensibly then the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly we feele corruption not by

1. Cor. 3. 1.

Eph. 4. 13.

Rom. 8. 23.

corruption, but by grace: and therefore men, the more they feele their inwarde corruptions, the more grace they haue.

Thus much of the combat it selfe: now let vs come to the manner of this fight.

It is fought by *Lusting*. To lust in this place signifies to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill.

Lusting is two-fold: the lusting of the flesh, and the lusting of the spirit.

The lusting of the flesh hath two actions: the first is, to ingender euill motions and passions of selfe-loue, enuie, pride, vnbeliefe, anger, &c. Saint Iames saith, that men are *enticed and drawne away by their owne concupiscence*. Nowe this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made Paul say that he was *carnall sold vnder sinne*.

Iam. 1. 14.

Rom. 7. 14.

Rom. 7. 23.

The second action of the flesh is to hinder, and quench, and ouerwhelme all the good motions of the spirit. Paul found this in himselfe, when he said, *I see an other law in my members rebelling against the law of the minde, and leading me captiue to the law of sinne*. By reason of this action of the flesh, the man regenerate is like to one in a slumber troubled with the disease called *Ephialtes* or the mare: who thinks that he feeles something lying on his breast as heauie as a mountaine: and would faine haue it away, whereupon he strives & labours by hands and voice to remooue it, but for his life can not doe it.

Psal. 16. 8.

On the contrarie, the lusting of the spirit containes two other actions. The first is to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this Dauid speaketh, *My reynes teach me in the night season*: that is, my minde, affection, and will, and my whole soule beeing sanctified and guided by the spirit of God, doe minister vnto me considerations of the way in which I ought to walke. Isaias prophecying of the Church of the new testament, saith, *When a man goeth to the right hand or to the left, he shall heare a voice, saying, Here is the way*

Isa. 30. 22.

way

may walke ye in it. VVhich voice is not onely the outward preaching of the ministers, but also the inward voice of the spirite.

The second action of the spirite is to hinder and suppress the bad motions and suggestions of the flesh. Saint Iohn saith, he that is borne of God sinneth not, because his *seed* remaineth in him, that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh. 1.Ioh.3.9.

That the manner of this fight may more clearly appeare, we must examine it more particularly. In the soule of man there be two speciall parts, the minde and the will.

In the minde there is a double combat. The first is betweene knowledge of the word of God, and naturall ignorance or blindnes. For seeing we doe in this life know but in part: therefore knowledge of the truth must needes be ioyned with ignorance in all that are inlightned: and one of these beeing contrarie to an other, they strue to ouershad-
ow and ouercast each other.

Hence we may learne the cause why excellent diuines doe varie in diuers points of religion: and it is, because in this combat, naturall blindnesse yet remaining, preuailes more or lesse. Men that are dimme sighted and can not discern without spectacles, if they be set to discerie a thing a farre off, the most of them would be of diuers opinions of it. And men inlightened and regenerate in this life doe but see *as in a glasse darkely*. Againe, this must teach all students of diuinitie often to suspect themselves in their opinions and defences: seeing in them that are of soundest iudgement the light of their vnderstanding is mixed with darkenesse of ignorance. And they can in many points see but as the man in the Gospell, who when our Sauour Christ had in part opened his eyes, saw men walking, not as men, *but in the forme of trees*. Also this must teach all that read the Scriptures to inuocate and call vpon the name of God, that he would inlighten them by his spirit, & abolish the mist of naturall blindnes. The Prophet Dauid was 1.Cor.13.

The combat of

worthily inlightened with the knowledge of Gods word so as he excelled the auncient and his owne teachers in wisdom: yet beeing priuie to himselfe touching his owne blindnesse, often praieth in the Psalmes, *Inlighten my eyes that I may vnderstand the wonders of thy law.*

By reason of this fight, when naturall blindnesse preuailes, the childe of God truly inlightened with knowledge to life euerlasting, may erre not onely in lighter points, but euen in the very foundation of religion, as the Corinthians and the Galatians did. And as one man may erre, so an hundred men may also: yea a whole particular Church; and as one Church may erre, so an hundred more may. For in respect of this combate, the estate and condition of all men is alike. Whence it appeares that the Church militant vpon earth is subiect to errour. But yet as the diseases of the bodie be of two sorts: some curable, and some incurable which are to death; so likewise errours are. And the Church though it be subiect to sundrie falls, yet it can not erre in foundation to death: the errour of Gods children be curable. Some may here say, If all men and Churches be subiect to errour, then it shall not be good to ioyne with any of them, but to separate from them all. I answer, though they may and doe erre, yet we must not separate from them, so long as they doe not separate from Christ.

The second combat in the minde, is betweene faith and vnbeliefe. For faith is imperfect, and mixt with the contrarie, vnbeliefe, presuming, doubting, &c. As the man in the Gospell saith, *Lorde, I beleene, helpe mine vnbeliefe.*

By reason of this fight, when vnbeliefe preuailes, the very childe of God may fall into fits and pangs of dispaire: as Iob and Dauid in their temptations did. For Dauid once considering the prosperitie of the wicked, brake out into this speech, *Certainly I haue clesed mine heart in vaine, and* *Psal. 73. 13. washed mine hands in innocencie.* Yea, this dispaire may be so extreame, that it shall weaken the bodie and consume it, more then any sicknesse. No man is to thinke this strange
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in the childe of God. For though he dispaire of his election and saluation in Christ, yet his desperation is neither totall nor finall. It is not *total*, because he doth not dispaire with his whole heart, faith euen at that instant lusting against dispaire. It is not *finall*, because he shall recouer before the last ende of his life.

To proceede, the combat in the will is this. The will partly willeth and partly nilleth that which is good at the same instant: and so likewise it willeth and nilleth that which is euill: because it is partly regenerate and partly vnregenerate. The affections likewise, which are placed in the will, partly imbrace and partly eschew their objects: as loue partly loueth and partly doth not loue God and things to be loued: feare is mixed and not pure (as schoolemen haue dreamed) but partly *filial* partly *seruil*, causing the childe of God to stadd in awe of God not onely for his mercies, but also for his iudgements and punishments. The will of a man regenerate is like him that hath one legge sound, the other lame: who in euery step which he makes, doth not wholly halt or wholly goe vpright, but partly goe vpright and partly halt. Or like a man in a boate on the water: who goeth vpward because he is carried vpwarde by the vessell: and at the same time goes downeward, because he walks downeward in the same vessell at the same instant. If any shall say that contraries can not be in the same subiect: the answer is, that they can not, if one of them be in his full strength: in the highest degree: but if the force of them both be delaied and weakened, they may be ioyned together.

In gradibus remissis non in summis.

By reason of this combat, when corruption preuailes against grace in the will and affections, there ariseth in the godly a certain *deadnes* or *hardnes* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, that there be two kindes of hardnes of heart: one which possesseth the heart, and is neuer felt: this is in them, who haue their consciences seared with an hote yron; who by reason of custom in sinne are past all feeling, who likewise despise the

Eph. 4. 19.
Zach. 7. 11.

meanes of softening their hearts. And indeede this is a fearefull iudgement. There is an other hardnes of heart which is felt: and this is not so dangerous as the former: for as we feele our sicknes by contrarie life and health: so hardnes of heart when it is felt argues quicknes of grace and softnes of heart. Of this Dauid often complained in the Psalmes: of this the children of Israel speake when they say,
 Isa. 65. 17. *Why hast thou hardened our hearts from thy waies.*

Thus much of the manner of the combat in particular: before we proceede any further, let vs marke the issue of it, which is to preuaile against the flesh.

The spirit preuailes against the flesh at two times: in the course of a mans life, and at his ende; but yet with some foiles receiued.

I say the spirite preuailes not in one instant, but in the whole course of a mans life. So S. Iohn saith, *He which is begotten of God sinneth not: for he preserveth himselfe: the grace of God in his heart ordinarily preuailing in him.* And Paul makes it the propertie of the regenerate man *to walke according to the spirit*, which is not now and then to make a steppe forward, but to keepe his ordinarie course in the way of godlines. As in going from Barwicke to London, it may be a man now and then will goe amisse: but he speedily returnes to the way againe, and his course generally shall be right.

1. Ioh. 5. 19.
 Rom. 8. 1.

Againe, the spirit preuailes in the ende of a mans life. For then the flesh is vterly abolished, and sanctification accomplished: because no vncleane thing can enter into the kingdome of heauen.

This further must be conceiued, that when the spirit preuailes, it is not without resistance and struiuing: as Paul testifieth, *I doe not the good which I would, but the euill which I would not that doe I.* Which place is not to be vnderstoode onely of thoughts and inward motions (as some would haue it) nor of particular offences: but of the generall practise of his durie or calling, through the whole course of his life. And it is like the practise of a sicke man, who hauing recovered of some grieuous disease, walkes a turne

or twaine about his camber, saying, ah, I would faine walke vp and downe but I can not: meaning not that he cannot walke at all, but signifying that he cannot walke as hee would, beeing soone wearied through faintnes.

I added further, that this preuailing is with foyles. A foyle is, when the flesh for the time vanquisheth and subdueth the spirit. In this case, the man regenerate is like a souldiour, that with a blow hath his brain-pan cracked, so as he lies groueling astonished not able to fight: or like him that hath a fitte of the falling sicknesse, who for a time lies like a dead man. Hence the question may be mooued, whether the flesh preuailing doth not extinguish the spirit, and so cut off a man from Christ, till such time as he be ingrafted againe. The answer is this: **There** be two sorts of Christians: one who doth onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall bodie, then a wooden legge set to the bodie is a member of the bodie. The second is he that in name and deede is a liuely part and member of Christ. If the first fall, he can not be said to be cut off, because he was neuer ingrafted. If the second fall, he may be and is cut off from Christ. But marke how: he is not wholly cut off but in some part, namely in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the deade palse, hangs by and receiues no heat, life, or sense from the rest of the members, or from the head, yet for all this, it remains still vnited and coupled to the body, and may again be recovered by plaisters and physicke; so after a grieuous fall the childe of God fees no inward peace and comfort, but is smitten in conscience with the trembling of a spirituall palse for his offence: and yet indeede still remaines before God a member of Christ in respect of coniunction with him, and shall be restored to his former estate after serious repentance.

And God permits these foiles for weightie causes: first that men might be abashed and confounded in themselves with the consideration of their vile natures, and learne not

2. Cor. 12. 7.

to swell with pride; because of Gods grace. Paul saith that after he had beene rapt into the third heaven, the *angel Satan was sent to buffet him*, and (as wee saide) to beate him blacke and blew, that he might not be exalted out of measure. The second, that we may learne to denie our selues and cleaue vnto the Lord from the bottome of our hearts.

2. Cor. 1. 9.

Paul saith that he was sicke to death, *that he might not trust in himselfe, but in God who raiseb the dead.*

Thus much of the manner of the combat: now follows the cause of it.

Rom. 8. 5.

The cause is the contrarietie that is betweene the flesh and the spirit. As Paul saith, *The wisdom of the flesh is enmitie to God.*

Hence we are taught, that since the fall, there is no free-will in man, in spirituall matters concerning either the worship of God or life euermlasting. For flesh is nothing else but our naturall disposition: and man is nothing else but flesh by nature: for the spirit comes afterward by grace: and the flesh is flat contrarie to the spirit, which makes vs doe that which is pleasing vnto God. VVherefore the will naturally is a flat bondstaue vnto sinne.

Again, hence we may learn: that it is not an easie matter to practise religion: which is to liue according to the spirit, to which our naturall disposition is as contrarie as fire to water: wherefore if we will obey God, we must learne to force our natures to the duties of godlines; yea, euen sweat and take paines therein.

Lastly here we may learne the nature of sinne. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing els but originall sinne, and is contrarie to the spirit, must also be a qualitie: for such as the nature of one contrarie is, such is the other. There is in every man the substance of bodie and soule, this cannot be sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of bodie and soule: and they can not be sinne, for then every man should haue lost the faculties of his soule by Adams fall. Lastly in the faculties there is a contagion or corruption which carrieth them

them against the law: and that is properly sinne and the flesh, which is contrary to the spirit.

The fourth point is, touching the persons in whome this combate is. Paul shewes who they are, when he saith, *So that ye cannot, &c.* where it appeares, that such as haue this combat in them must be as the Galatians, men iustified and sanctified: and yet not all such, but only they that be of yeres: for the infants of the faithfull, howsoeuer wee must repute them to belong to the kingdome of heauen, & therefore to be iustified and sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirite, which standes in action. As for those which be unregenerate, they neuer felt this fight. If any say that the worst man in the world, when he is about to commit any sinne, hath a strife and fight in him. It is true indeede: but that is another kinde of combate, which is betweene the conscience and the heart. The conscience on the one part terrifying the man from sinne: the will and the affections haling and pulling him thereunto: the will and the affections wishing and desiring that sinne were no sinne, and Gods commandement abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to be sinne. This fight was in Pilate, who by the force of his conscience feared to condemne Christ: and yet was willing, & yeelded to condemne him that he might please the people.

Furthermore, this combat is in the regenerate but during the time of this life. For they which are perfectly sanctified feelee no strife. If any shall say, that this combat was in Christ, when hee said, *Father if it be thy will let this cuppe passe from me, yet not my will but thine be done.* Indeepe here is a combat, but of another sorte; namely the fight of two diuers desires: the one was a desire to doe his fathers will in suffering the death of the crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature (whereby he in his manhood desires (as the manner of nature is to seeke the preservation of it selfe) to haue the cursed death of the crosse remooued from him.

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The fifth point is the effect of this combat, which is to make the man regenerate, *that he can not doe the things which he would*: and this must be vnderstood in things both good and euill.

1. Ioh. 3. 9.

And first he can not doe the euill which he would for two causes. First because he can not commit sinne at what time soeuer he would. Saint Iohn saith, *He that is borne of God sinneth not, neither can he sinne, because he is borne of God*, that is, he can not sinne at his pleasure or when he will. Ioseph when he was assaulted by Putiphars wife to adulterie; because the grace of God abounded in him, whereby he answered her, saing, *Shall I doe this, and sinne against God*, he could not then sinne. Lot, because his righteous heart was grieued in seeing and hearing the abominations of Sodome, could not then sinne as they of Sodome did. Hence it appeares, that such persons as liue in the daily practise of sinne against their owne consciences, (though they be professours of the true religion of Christ) haue no soundnesse of grace in them.

Secondly the man regenerate cannot sinne in what manner he would: and there be two reasons thereof. First, hee can not sinne with *full consent* of will, or with all his heart: because the will so farre forth as it is regenerate, resisteth and draweth backe: yea, even then when a man is caried headlong by the passions of the flesh, he feeles some contrarie motions of a regenerate conscience. It is a true rule that sinne doth not raigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly, and partly against his will. As the marriners in the tempest, cast Ionas into the sea willingly: for otherwise they had not done it: and yet against their willes too: which appeares because they prayed, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And herein lies the difference betweene two men committing one and the same sinne, the one of them being regenerate,

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the other unregenerate. For the latter sinnes with all his heart & with full content, & to doth not the first. Secondly, though he fall into any sinne, yet he doeth not lie long in it, but speedily recovers himself, by reason of grace in his hart.

Hence it is manifest, that *sinnes of infirmitie* are committed only of such as are regenerate. As for the man unregenerate he can not sinne of infirmitie whatsoeuer some falsely think. For he is not weak but starke dead in sinne. And sins of infirmitie are such onely as rise of constraint, feare, hastines, & such like sudden passions in the regenerate. And though they sinne of weaknes often by reason of this spirituall combat, yet they do not alwaies: for they may sinne against knowledge and conscience of presumption.

To come to the second point: the regenerate man can not *doe the good which he would*: because he can not doe it perfectly and soundly according to Gods will as he would.

Paul saith, *To will is present with me, but I find no meanes*

Rom. 7. 18.

(καταρξαμενος) *perfectly to doe that which I would.* In this point the godly man is like a prisoner that is gotten forth of the gayle, and that he might escape the hande of the keeper, desires and strives with all his heart to runne an 100 miles in a day; but because hee hath strait and weightie boltes on his legges, can not for his life creepe past a mile or twaine, and that with chafing his flesh and tormenting himselfe. So the servants of God doe heartily desire, and endeauour to obey God in all his commandements: as it is said of King Iosias, *That hee turned to God with all his heart, with all his soule, with all his might, according to all the lawes of Moses, &c.* yet because they are clogged with the boltes of the flesh, they persourne obedience both slowly and weakely, with divers slippes and falles.

2. Kin. 23. 25.

Thus much of the combate: now let us see what use may be made of it.

First of all by it wee learne what is the estate of a Christian man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conuersation: for such an one is a meere deuise of mans.

mans braine and not to be found upon earth. But indeede he is the sound Christian that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fightes against them by the grace of Gods spirit. Againe here is overthrowen the popish opinion of merit and iustification by workes of grace, on this manner. Such as the cause of workes is such are workes themselues. The cause of workes in man, is the mind, wil, and affections sanctified: in which, the flesh and the spirit are mixt together, as hath bin shewed before. Therefore workes of grace, euen the best of them are mixt workes, partly holy and partly sinnefull. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousness of the law: and that therefore they can neither merit life, or any way iustifie a man before God. If any reply, that good workes are the workes of Gods spirit, and for that cause perfectly righteous. I answer, it is true indeed, they come from the holy ghost that cannot sinne, but not onely or immediatly. For they come also from the corrupt minde and will of man, and in that respect become sinnefull, as sweete water issuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly, wee doe hence learne that concupiscence or originall sinne is properly and indeede sinne after baptism, though it please the councell of Trent to decree otherwise. For after baptism it is flat contrarie to the spirit, and rebells against it. Papists obiekt that it is taken away by baptism. *Answer.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christes death in baptism: the third, that is, the corruption remains still: but marke in what manner: it remains weakened, it remains not imputed to the person of the beleever.

Lastly hereby wee are taught to be watchfull in prayer. *Watch and pray* (saith Christ) *&c.* *for the spirit is ready, but the flesh is weake.* Rebecca, when two twinnes stroue in her wombe

wombe was troubled and said, Why am I so? wherefore she went to aske the Lord, namely by some Prophet. So when we feele this inward fight, the best thing is to haue recourse to God by prayer, and to his word, that the spirit may be strengthened against the flesh. As the children of Israell by compassing the citie of Ierico seuen daies, and by sounding rammes hornes overturned the walles thereof: so by serious invocation of Gods name the spirit is confirmed, and the turrets and towres of the rebellious flesh battered.

The voice of a man	1. Carnall of	{ Evill. <i>I doe that which is evill and I will doe it.</i> Good. <i>I doe not that which is good and I will not doe it.</i>
	2. Regene- rate of	{ Evill. <i>I doe the evill, which I would not.</i> Good. <i>I doe not doe the good which I would.</i>
	3. Glorifi- ed of	{ Evill. <i>I doe not that which is e- vill, and I will not doe it.</i> Good. <i>I doe that which is good, and I will doe it.</i>

L A V S D E O.



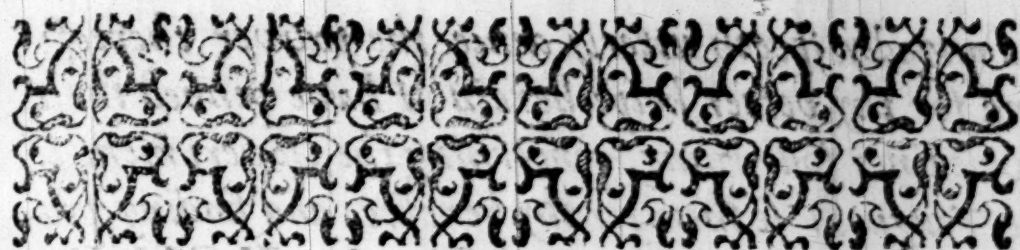
A
DIRECTION
FOR THE GOVERN-
MENT OF THE TONGVE
according to Gods worde.

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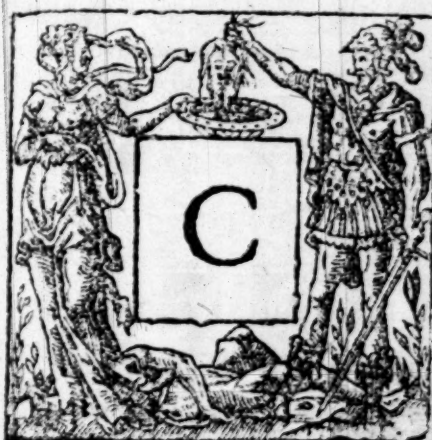


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THE
FOR THE COVER
MENT OF THE TONGUE



To the Reader.



Christian Reader, lamentable and fearefull is the abuse of the tongue among all sortes & degrees of men every where. Hence daily arise manifold sinnes against God, and innumerable scandals and grievances to our breethrén. It would

make a mans heart to bleede, to heare and consider howe SVearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slaundering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and Idle talking overflow in all places, so as men which feare God had better be any vvhether, then in the companie of most men. VVell then, art thou a man vvhich hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou crie vvvith Dives in hell. Send Lazarus

Luk. 16. 14.

that hee may dippe the tippe of his finger in vvater and coole my tongue. And if thou be one which hast had care to order thy selfe in speech and silence according to Goas worde, oh, doe it more. For what a shame is it, that men vvvith the same tongue vvhether vvith they confesse the faith and religion of Christ should by vaine

and ungodly speech utterly denie the power thereof;
And for thy better helpe herein, I have penned these
fewe lines following, concerning the Government of
the Tongue. Use them for thy benefite, and finding pro-
fite thereby, give glorie to God. Clō. 10. XCII. De-
cemb. 12.

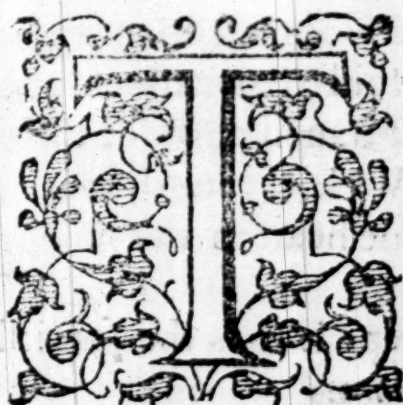
W. Perkins.



Of the government of the Tongue.

C A P. I.

*Of the generall meanes of ruling
the Tongue.*



THE government of the tongue is a vertue pertaining to the holy usage of the tongue according to Gods worde.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled, the streams that issue thence can not be cleane. Mat. 15. 19.

And because the heart of man by nature is a bottomlesse gulf of iniquitie, two things are to be knowen: first, how it must be made pure; and then how it is alwaies afterward to be kept pure.

The way to get a pure heart, is this. First, thou must seriously examine thy life, and thy conscience for all thy finnes past: then with a heauie and bleeding heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and grones of spirite crie unto heauen to God the father in the name of Christ for pardon, I say, for pardon of the same finnes, as it were for life and death, and that, day and night, till the Lorde send downe from heauen a sweete certificate into thy perplexed conscience by his holy spirit, that all thy finnes are done away. Now at the same instant in which pardon shal be granted, God likewise will once againe stretch forth that mightie hand of his, whereby hee made thee when thou wast not, to make thee a newe creature, to create a new heart in

thee, to renew a right spirite in thee, and to stablish thee by his free spirite. For whome hee iustifieth, them also at the same time hee sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droupe under them as men do under bodily sicknesse. II. If thou beginne to hate and to flee thine owne personall sinnes. III. If thou feele a grieffe and sorrow after that thou hast offended God. IIII. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoid all occasions and enticements to euill. VI. If thou trauell and doe thine endeaour in euery good thing. VII. If thou desire and pray to God to wash and rince thine heart in the bloode of Christ.

When the heart is pure, to keepe it so is the speciall
Acts. 19. 15. worke of faith, *which purifieth the heart.*

Faith purifieth the heart by a particular applying of
Christ crucified with all his merits. *Elisha when he went up
2. King 4. 24 and lay upon the dead childe, and put his mouth on his mouth,
and his eyes upon his eyes, and his handes upon his handes, and
stretched him selfe upon him; the flesh of the childe waxed
Verf. 35. warme. Afterwarde Elisha rose and spread him selfe
upon him the seconde time: then the childe needes seven
times and opened his eyes. So must a man by faith euen
spreade him selfe upon the crosse of Christ, applying
handes and feete to his pierced handes and his feete,
and his wretched heart to Christs bleeding heart, and
then hee shall feele him selfe warmed by the heate of
Gods spirite, and sinne from day to day crucified with
Christ, and his deade heart quickened and reuiued. And
this applying which faith maketh, is done by a kinde of
reasoning, which faith maketh thus. Hath God of his
mercy giuen his owne Sonne to be my Saviour, to shed his
blood for me? & hath he of his mercy granted unto me the
pardon of all my sinnes? I will therefore endeaour to keepe
my heart and my life unblameable that I doe not offend
him*

him hereafter in word or deed, as I haue done heretofore.

The language of Canaan is, whereby a man endued with the spirit of adoption, unfainedly calleth upon the Name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needes be learned, that the tongue may bee well gouerned. For man must first bee able to talke with God, before hee can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to bee carefull that they often make their prayers to God that hee woulde guide and blesse them in their speeches, as David did, *Set a watch, O Lorde, before my mouth, and keepe the doore of my lippes. And againe, O Lorde open thou my lippes, and my mouth shall shew forth thy praise.* Where wee may see, that the mouth is, as it were, locked up from speaking any good thing, untill the Lorde open it. And Paul hauing the gifte of ordering his tongue in wonderfull measure, yet desireth the Ephesians to pray for him, that utterance might be given him, and good reason, because God ruleth the tongue.

Isa. 19. 18.

Rom. 15. 6.

Psal. 141. 3.

Psal. 51. 17.

Eph. 6. 19.

Prov. 16. 1.

CAP. II.

Of the matter of our speech.

THE government of the tongue containeth two partes: holy speech, and holy silence. In holy speech must bee considered the matter of our speech, and the manner.

The matter is commonly one of these three: either God, our neighbour, or our selues.

As concerning God, this caveat must bee remembered, that the honourable titles of his glorious Maiestie bee neuer taken into our mouthes, unlesse it be vpon a weightie and iust occasion, so as wee may plainly see that glorie will redounde to him thereby: and for this cause the thirde commandement was given, that men

Exod. 20.7.

might not take up the name of God in vaine, that is, rashly and lightly.

And therefore lamentable and fearefull is the practise euene where. For it is a common thing with men to beginne their speech, and to place the titles of Gods most high Maiestie in the forefront almost of euery sentence, by saying, *O Lorde! O God! O good God! O mercifull God! O Iesu! O Christ, &c.* If a man be to say any thing, he will not say, *Yea*, or *Nay*: but, *O Lorde yea*: or, *O Lorde nay*. If a man be to reprove his inferiour, he will presently say, *O Lorde have mercy on us, what a slowbacke art thou, what a lye is this, &c.* An earthly Prince, if hee shoulde haue his name so tossed in our mouthes at everie worde, woulde neuer beare it, and howe shall the euerliuing God suffer it? nay, how can hee suffer it? I say no more, but thou with thy selfe thinke howe: for in the thirde commaundement the punishment is set downe, *that hee will not holde him guiltlesse that taketh his Name in vaine*. And the Angels in reverence to Gods Maiestie couer their faces, *Isai. 6. 2.*

Concerning our neighbour, wee are to consider whether the thing which wee are about to speake be good or euill.

3. Ioh. 12.

This beeing weighed, if it be good, and so commendable, then wee are readily and cheerefully, and that upon euery occasion to vtter it, especially in his absence, whether hee be a friende or a foe: as Saint Iohn writeth of Demetrius. *Demetrius (saith hee) hath good report of all men, and of the trueness it selfe: yea, and wee our selves beare recorde, and yee knowe that our testimonie is true.*

As for the euill which any man shall knowe by his neighbour, hee is in no wise to speake of it, whether it be an infirmitie or a grosse sinne, unlesse in his conscience he shall finde himselfe called of God to speake.

A man is called to speake in three cases: First, when hee is called before a magistrate, and is lawfully required to testifie the euill which hee knoweth by

by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or daunger that may arise of the euill is to be preuented in others. As a man may say to one well disposed, Take heede of such a mans company : for hee is giuen to such or such a vice.

To this ende, they of *the house of Cloe* doe certifie Paul of the disorders in Corinth. And *Ioseph* certifieth his father of his breethrens slaunders. In this case all treasons are to be revealed as tending to the ruine of the whole common wealth. Thus *Elisha* revealeth the secret of the king of Syria.

1. Cor. I. 11.

Gen. 37. 2.

2. King. 6. 8.

And if it shall be thought convenient to mention the euill which we knowe by any man, it must be done onely in generall maner; the person, and all circumstances which will descric the person, concealed.

Concerning things which are secret in our neighbour, wee are not to be suspicious, but to suspende both speech and iudgement. *Love suspecteth no euill. Iudge nothing* (saith Paul) *before the time, untill the Lord come, who will lighten things that are hidde in darkenesse, and make the counsells of the heart manifest.* Augustine hath a good and a speciall rule to this purpose, that there be three things of which wee must giue no iudgement: Gods predestination, the Scriptures, and the estate of men uncalled.

2. Cor. 13.

1. Cor. 4. 5.

Aug. lib. 10. confess. 23.

As touching a mans selfe, hee is neither to praise nor dispraise himselfe. As Salomon saith, *Let another praise thee, and not thine owne mouth : a straunger, and not thine owne lippes.* Yet otherwhiles the times doe fall out, that a man may use an holy kinde of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, and of Religion, and of God himselfe: as Paul did, *But vwherein, (saith hee) any will use boldnesse, (I speake foolishly) I will use boldnesse. They are Hebrewes, so am I, &c.*

Prov. 27. 2.

2. Cor. 11. 21.

CAP. III.

*Of the manner of our speech, and what must
be done before we speake.*

THus much of the matter of our speech. Now follow-
eth the manner.

In the manner of our speaking three things are to be
pondered: What must be done before wee speake: what
in speaking: what after we haue spoken.

Before wee speake, consideration must be used of the
thing to be spoken, and of the ende. Iames requireth
that men should be slowe to speake, and swift to heare. Sa-
lomon saith, *Hee that answereth a matter before he heare it,
it is folly and shame to him.* The minde is the guide of the
tongue: therefore men must consider before they speake.
The tongue is the messenger of the heart, and therefore as
oft as we speake without meditation going before, so oft
the messenger runneth without his arrand. The tongue is
placed in the middle of the mouth, ^a and it is compassed in
with lippes and teeth as with a double trench, to shew vs,
how we are to use heed and preconsideration before wee
speake: and therefore it is good aduise to keepe the keye
of the mouth not in the mouth but in the cupborde of the
mouth. Augustine saith well, that as in eating and drinking
men make choice of meates: so in manifold speeches we
should make choice of talke.

Iam. 1. 19.
Prov. 18. 13.

^a Chrysostom.
22. ad pop.
Antioch.

Lib. de nat.
& grat.

Mat. 12. 36.

Here are condemned idle wordes, that is, such wordes
as are spoken to little or no ende or purpose. And they are
not to be esteemed as little sinnes, when as men are to give
account of every idle word.

CAP. IIII.

*What is to be done in speaking, and
of wisdom.*

WHen wee are in speaking, two things are to be
practised: first, care must be had of the speech,
that

that it be *gracious*: secondly, it is to be vttered with conuenient bonds of truth.

The speech is gracious, when it is so vttered, that the graces of God wrought in the heart by the holy Ghost, are as it were pictured and painted forth in the same: for speech is the very image of the heart. Coloss. 4. 6.

Contrarie to this is *rotten speech*, that is, all such talke as is void of grace, which is the heart and pith of our speech. Eph 4. 25. address.

And by this it appeareth, that no voice can be named but with disliking: and hereupon in Scriptures when by occasion a vice should be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue vsed in the roome thereof, as in these words: *For Iob thought, It may be that my sonnes haue sinned and blessed, that is, blasphemed God.* This beeing true, then by proportion the visible representation of the vices of men in the worlde, which is the substance and matter wherof plaies and enterludes are made, is much more to be auoyded. Eph 5. 3. Psal. 16 4. Iob 1. 5. 1. King. 21. 10.

Gods graces, which we are to shew forth in our communication, are these: Wisdome, Truth, Reuerence, Modestie, Meekenesse, Sobrietie in iudgement, Vibanitie, Fidelitie, Care of others good name: and let vs consider of them in order. 1. 2. 3. 4. 5. 6. 7 8. 9.

Wisdome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: and then it is said that they spake as the holy Ghost gaue them vtterance in *Apophthegmes* or wise sentences. And he that gouernes his tongue wisely addeth doctrine to the lips, that is, so speaketh, as that others be made wise thereby. Act. 24. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

This wisdom is then shewed, when a man can in iudgement applie his talke, and as it were in good manner make it fitte to all the circumstances of persons, times, places, things. *A foole powreth out all his minde, but a wise man keepeth in till afterward. A word spoken in his place, is like apples of gold with pictures of siluer.* Prov. 19. 11.

Now he that would haue his speech to be wise, must first of

Prov. 1. 7.
Eccles. 12.
23.
Psal. 14. 1.
and 38. 5.
Gen. 34. 7.

of all himselfe become a wise man. And the wise man of whome the holy Scriptures speake, is a godly man, and such an one as feareth God: because this feare of God is the *beginning and head of wisdom*: as on the contrarie, the foole, whereof the Scripture often speaketh, is the vngodly person, that maketh no conscience of any sinne. And indeede such an one is the most senselesse toole of all. He that shall euer and anon be casting himselfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole or a mad man. Now the vngodly man as oft as he sinneth, he indeauoureth as much as in him lieth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore the man fearing God must haue two things in his heart: a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is continually resolved, that wheresoeuer he is, he standeth before God, who doth see euen into the secrets of his heart. This was in *Cornelius*: Now therefore, saith he, *we are in Gods presence to heare all things that are commaunded thee of God.*

Awe in regard of God, is that whereby a man behaueth himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeed, which is of this mind, that if there were no Iudge to condemne him; no hell to torment him; no deuill nor conscience to accuse him; yet hee would not sinne, because Gods blessed Maiestie is by it offended and displeased: and if he had it in his choice, whether he would sinne or loose his life, he had rather die then willingly and wittingly sinne against God. This awe being in Ioseph, was the cause that mooued him not to commit folly with Putiphars wife. *How then, saith he, can I doe this great wickednes, and sinne against God?*

Awe in chastisements is, when one humbleth himselfe

under the mightie hande of God with all meekenes and patience, when God layeth his hand on him more or lesse. When Shemi came forth & cursed Dauid, and flung stones at him, what did he? truly he stood in awe of God, and therefore saide, *What haue I to doe with you, ye sonnes of Zeruah? for he curseth, euen because the Lord hath bidden him curse Dauid, who dare then say, Wherefore hast thou done so?* 2.Sam.16. 10.

VWhen a man is thus made wise, that is, righteous and fearing God, he is so guided by the spirit of feare, that he cannot but speake wisely. Salomon saith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh forward things. And againe, The heart of the wise guideth the mouth wisely.* Prov.10.31.

Contrarie to this is fonde and foolish talke: an example hereof we haue in Luke, where Pilate wanting the feare of God, saith, *I finde no fault in Christ: let vs therefore chastise him, and send him away.* VWhereas he ought to haue reasoned thus, *I finde no fault in him: therefore let vs send him away without chastisement.* Luk.23.14.

C A P. V.

Of Truth, and of Reuerence in Speech.

TRuth of speech is a vertue whereby a man speaketh as he thinketh: and so consequently, he speaketh as euery thing is, so farre forth as possibly he can. It is made a note of a righteous man, *to speake the truth from the heart: and they that deale truly are Gods delight.* Psal.16.2. Prov.12.22.

This is alwaies required in all our doctrines, accusations, defences, testimonies, promises, bargainings, counsells: but especially in Iudges and Magistrates sitting on iudgement seat, because then they stand in Gods stead, who is truth it selfe. Prov.17.7.

To this place belongeth *Apologie*, which is, when a Christian called before a Magistrate, and straightly examined of his religion, confesseth Christ boldly, and denieth not the truth. Math.10.32.

-Con-

Contrarie to this, is Lying, Cogging, Glosing, Smoothing, Dissembling : as for example, Gehazi, after he had received money and garments of Naaman the Syrian against 1. King. 5. 25 Elishaes will, he went and stood before his master, who said vnto him, Whence comest thou, Gehazi? who making it nothing to lie for a vantage, smoothed it ouer finely, and said, *Thy seruant went now hither*. To the like effect and purpose, report is made of a rich man that had two chests : the one whereof he calleth *all the world*, the other his friend. In the first he putteth nothing : in the second he putteth all his substance. When his neighbour came to borrow money, he vseth to answer, truly I haue neuer a penie in all the world, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceiue. Here note that there is great difference betweene these two speeches, *It is an vntruth*; and, *It is a lye*. The first may be vsed when a man speaketh falsehoods. But in vsing the second, we must be heedie and sparing: for when a man is challenged for a lye, three things are laid to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That he hath a desire and purpose to deceiue.

Question. Whether may not a man lye, if it be for the procuring of some great good to our neighbour, or to the whole countrey where we are?

Answer. No: Reasons are these. I. Lying is forbidden,^a *as an abomination to the Lord*. II. ^b*We are not to doe any euill that good might come therof*. III. He which lyeth, in so doing conformeth himselfe to the deuill, who ^cis a lyar and the father thereof.

^a Iam. 3. 12.

Prov. 12. 22.

^b Rom. 3. 8.

^c Ioh. 8. 44.

Obiect. I. Such lying is for our neighbours good and not against charitie.

^d 1. Cor. 13.

6.

Answer. No: for ^d*charitie reioyceth in the truth*.

Obiect. II. The holy Scriptures haue mentioned the lyes

lyes of the Patriarkes.

Answer. VVe must not liue by examples against rules of Gods word.

Obiect. III. Rahab and the mydwiues of Egypt in sauing the spyes, and in preserving the Israelites infants vsed lying, and are commended for their facts.

Answer. They are commended for their faith, not for their lying. The works which they did, were excellēt works of mercie, and therefore to be allowed: and the doers failed onely in the manner of performing them.

Astruth is required in speech, so also reuerence to God and man.

Reuerence to God is, when we so speake of God and vse his titles, that we shewe reuerence our selues, and mooue reuerence in others. *If thou wilt not keepe (saith the Lord) and doe all the words of this law (that are written in this booke) and feare the glorious and fearefull Name, THE LORD Deut. 28. 58. THY GOD, then the Lord will make thy plagues wonderfull.*

Here take heede of all manner of blaspheming, which is, when men vse such speeches of God, as doe either detract any thing from his Maiestie, or ascribe any thing to him, not becomming him: a sinne of all others to be detested. Reasons. I. A blasphemer is viler then the rest of the creatures: for they praise God in their kinde, and shewe forth his power, goodnesse, and wisdom: but he dishonoureth God in his wretched speech. II. He is as the madde dogge that flieth in his masters face, who keepeth him and giueth him bread. III. Custome in blasphemies sheweth a man to be the child of the deuill, and no child of God as yet. A father lying on his death bedde called the three children to him which he kept, and told them that onely one of them was his owne sonne, and that the rest were onely brought vp by him: therefore vnto him he gaue all his goods: but which of these was his naturall sonne he would not in any wise declare. VVhen he was dead, euery one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter beeing brought

brought before a Iudge could not be ended: but the Iudge was constrained to take this course: he caused the deade corps of the father to be set vp against a tree, and commanded the three sonnes to take bowes and arrows, & to shoot against their father and to see who could come neereſt the heart. The firſt and ſecond did ſhoote at their father and hit him, the third was angrie with both the other through naturall affection of a child to a father, and reſuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that he ſhould haue the goods. The like triall may be vſed to know who be Gods children. Such perſons with whome blaſpheming is riſe, are very deuills incarnate, and the children of the deuill, who rend God in pieces, and ſhoote him through with their darts, as it is ſaide of the Egyptian when he blaſphemed, that he *ſmote or pierced through Gods Name*. Magiſtrates and rulers ſeuerely puniſh ſuch as ſhall abuſe their names, and they doe it iuſtly: how much more then ſhould blaſphemers of Gods name eſcape without great puniſhment.

Levit. 24. 11.
vaykkobb.

Againe, here we muſt be warned to take heede of that cuſtomable ſwearing, and alſo of periurie. It is a very ſtrange ſinne: for the periured perſon doth not onely ſinne himſelfe, but withall he endeauoureth to intangle God in the ſame ſinne with himſelfe.

Further, take heede leaſt thou doſt either make or recite the ieakeſes which are contriued out of the phraſes of Scripture: which are very many and very vſually rehearſed in companie. The oyle wherewith the tabernacle and the arke of the teſtament and the Priests were annointed, was holy: and therefore no man might put it to any other vſes, as to annoint his owne fleſh therewith, or to make the like vnto it. Pilate a poore Painyme when he heard the name of the Sonne of God *was afraid*: and we much more ought to tremble at the word of God, not to make our ſelues merrie with it. And therefore the ſcoffing of Iulian the Apoſtate is very fearefull, who was wont to reach Chriſtians boxes on the eare, and withall, bid them turne the other, and obey

Exod. 30. 31

1 Ioh. 19. 8.

bey

bey their masters commandement, *Whosoever shall smite thee Ma* h. 5. 39.
on the right cheek, turne to him the other also. And he denied
 pay and like reward to his souldiers that were Christians,
 because he said he would make them fit for the kingdome
 of heauen, considering that Christ had said, *Blessed are the*
poore in spirit: for theirs is the kingdome of heauen.

Here also men must learne to take heede of all maner of
 charmes and enchantments, which commonly are nothing
 els but words of scripture or such like, vsed for the curing of
 paines and diseases both in men and beasts. As for exāple,
 the first words of S. Iohns Gospell, *In the beginning was the*
Word, and the Word was with God, &c. are vsed to be written
 in a paper and hung about mens neckes to cure agues. But
 the truth is, such kinde of practises are deuilish. Patrones of
 charmes hold that in such words as are either diuine or
 barbarous, is much efficacie. But whence is this efficacie?
 from God? from men? or from the deuill? If it shall be saide
 from God, we must know that the word vsed in holy man-
 ner, is the instrument of God to conuey vnto vs spirituall
 blessings, as faith, regeneration, repentance: but it doth not
 serue to bring vnto vs corporall health. Well then, belike
 words take vertue from the speaker, and are made power-
 full by the strength of his imagination. Indee de of this opi-
 nion are some Phisitions, as *Avicenna* and *Paracelsus*, who
 thinke that phantasie is like to the sunne, which worketh on
 all things to which his beames doe come, and the latter that
 by imagination miracles may be wrought. But this opini-
 on is fond & the reasons alledged for it are without weight.
 For imaginations are no things but shadowes of things.
 And as an image of a man in a glasse hath no power in it,
 but onely serues to resemble and represent the bodie of a
 man: so it is with the phantasie and conceit of the minde, &
 no otherwise. And if imagination haue any force, it is one-
 ly within the spirits and humours of a mans owne bodie:
 but to giue force to worke in the bodies of others it cā not;
 no more then the shadow of one bodie can ordinarily cure
 the body of another on which it lighteth. Wherefore words
 vsed in the way of bodily cure, be they in themselves neuer

Parac. libr.
de Tartaro.

so

so good, are no better then the deuills sacraments. & when they are vsed of blinde people, he it is, that comming vnder hand, worketh the cure, and by turning himselfe into an angel of light, deludes them. But it were better for a man to die a thousand times then to vse such remedies, which in curing the bodie, destroy the soule.

Matth. 27.
25.

Lonicervs
theat. hist.
prec. epi. 4.

Jdem.

Lastly, auoide all imprecations and cursings either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignment of Christ, cried saying, *His blood be vpon vs and vpon our children*: which imprecation is verified vpon them till this day. At *Newburge* in Germanie a certaine mother cursed her sonne, saying, *Get thee away, I would thou mightest neuer come againe alieue*: the very same day he went into the water and was drowned. Againe, a mother brought her childe to the Vniuersitie of *Wittemberge*, by reason he was possessed with an vncleane spirit: beeing demaunded how it came to passe, she answered in the hearing of many, that in her anger shee said, *The deuill take thee*, and therupon presently the child was possessed. And in our countrie men often with the plague, the poxe, the pestilence to their children, their seruants, their cattell: and often it falls out accordingly.

In the daies of king Edward, certaine English souldiours (as I am certenly informed by a witnes then present) being by a tempest cast vpon the sands on the coast of France, gaue themselues to praier, and commended their soules to God, as in so great daunger it was meete: but one among the rest, desperately minded went apart and cried out, saying, *O gallowse claime thy right, gallowse claime thy right*. Now the said partie among the rest (as God would haue it) escaped safe to lande; and afterward liuing some space of time in France, returned againe to England, where he was hanged for stealing of horses: & thus according to his desire the gallowse claimed her right.

Reuerence to man is in two respects, either because he is created after the image of God, or because he is about vs
in

in age, gifts, authoritie.

In the first consideration, men must haue care to giue such names to children as are proper & fit, vsual & knowne: the signification whereof may admonish them of the promises of God, of godlines, or of some good dutie. And there be foure allowed ends of giuing names. I. To preserue the memorie of some thing by the name giuen, as Adam, Israel, Isaac. II. To signifie some thing to come, as Euah, Abraham, Iohn, Peter. III. To preserue the name and memorie of parents and kindred, which was vsed in the birth of Iohn Baptist. This custome may still be retained, if there be any good example in the auncetours that the child may follow. IV. That the life & profession of good men may be reuived in the renuing of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God, as Iesus, Immanuel, &c.

Neither are the professours of the Gospell to be intituled by the names of such as haue bene famous instruments in the Church, as to be called *Calvinists, Lutherans, &c.* Now this I say, that euery one of you saith, *I am Pauls, and I am Apollos, I am Cephas, and I am Christs: Is Christ diuided? or was Paul crucified for you? either were ye baptized in the name of Paul?* 1. Cor. 12. 13

And it is a bold part of the pestilent generation of Papists, who take to themselues the name of Iesuits, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, but by diuine oracle. Act 11. 26. *χριστιανισμῶς.* sic Rom. 16. 4.

As the changing of the name giuen in baptisme is not to be allowed: so the varying of it according to the varietie of languages (if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Christ calls Simon his disciple otherwhiles Cephas, otherwhiles Peter. And very worthie diuines in this age, that their writings might be read of the aduersaries haue in like sort without offence varied their names. Melancthon calls himselfe Dydimus Faventinus, and Melancthus. Bucer intitles himselfe Aretius Felinus: and Theodore Beze once writt himselfe Nathaniel Nezechius.

Reuerence to man as he is superiour, is in vsing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, and for calling him *Syr*. But excesse must here be auoided, when titles of honour proper to God are giuen to men, as *head of the Catholicke Church* to the Pope, *Ladie and Queene of heauen* to the mother of Christ. This fault Christ reprooued in the young man, saying, *Why cal-*
 1. Pet. 3. 6. *lest thou me good, there is none good but God.*
 Mar. 10. 18.

CAP. VI.

Of Modestie and of Meekenesse.

Modestie in speech hath diuers caueats: first if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speak of himselfe as of another: *I know a man* (saith Paul, speaking of himselfe) *in Christ aboue fourteene yeeres agoe, &c. vvhich was taken vp into Paradise, and heard wordes which can not be spoken.* And Iohn saith of himselfe: *When Iesus sawe his mother, and the disciple whome hee loued, standing by, &c.*
 2. Cor. 12. 2. *Here take heede of boasting, whereby men imitate the deuill, who said, All this power will I giue thee, and the glorie of those kingdomes: for that is deliuered vnto me, and to whom-soeuer I will giue it.*
 Ioh. 19. 26.
 Luk. 4. 6.

Againe, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as Paul called himselfe *the first of all sinners*. But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse: as Paul saith, *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.*
 1. Tim. 1. 13, 15.
 1. Cor. 15. 9.

Secondly, in the mentioning of things which mooue blushing, we are to vse as seemely words as may be chosen. Gen. 4. 1. *Afterward Adam knew Heuah his wife, which conceived and bare Cain.* 1. Sam. 24. 4. *And when he came to the sheepecoates by the way where there was a cave, and Saul went*

went in to cover his feete, that is, doe his easement.

Meekenes also is required in communication, which is, when a man vseth courteous and faire speech. *Put them in remembrance, &c. that they be courteous, shewing all meekenes to all men, for we our selves also were in times past unwise, disobedient, &c.* Tit. 3. 2, 3.

Meekenes and gentlenes shewes it selfe in Salutations, Answeres, and Reproofes.

For the first, daily experience sheweth, that it maketh much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauour Christ *Rabbi*: and it was the vsuall maner among the Iewes, to call their betters *Adon*, that is, Lord, or Syr.

The formes of salutations are to be after the order praetised in Scripture. An Angel saluted Gedeon thus: *the Lord be with thee thou valiant man.* And Boaz came to Bethlehem, and said to the reapers, *The Lord be with you:* and they answered, *The Lord blesse thee.* And the Angel saluted Marie, *Haile, freely beloued, the Lord is with thee, &c.* Christ comming among his disciples, said, *Peace be among you:* and he taught them comming to any house to say, *Peace be to this house.* Jud. 6. 12. Ruth. 2. 4. Math. 10. 11, 12, 13.

By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts: as when one meets another, *God saue you:* when one goes away, *God be with you!* in the morning, *God giue you a good morning:* after noone, *God giue you a good euening:* when one is going on his iourney, *God speede your iourney:* when one is working, *God speede you:* in eating, *much good doe it you:* when one hath a new office, *God giue you ioy of your office:* when one is sicke, *God comfort you, &c.*

And when children salute their fathers & mothers after this manner: *I pray you father blesse me: I pray you mother blesse me:* it is a seemely thing. For God hath made parents to be the instruments of blessing to their children, in nurtering

them and praying for them: as the fifth commaundment saith, *Honour thy father and thy mother, that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is an vse in all places, when a man needeth, to salute him by saying, *Christ helpe you.* But there is no cause why the words should then be vsed more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like wordes to wish men health, because they thought needeing to be a sacred and holy thing: and because some take it to be a signe of vnhappy and euill successe, which indeed is otherwise. II. If there be any danger in the braine before needeing, when a man hath needed the danger is past, as learned physicians teach: therefore there is no cause of the vsing such words then, more then at coughing.

Against the practise of saluting each other, some things may be obiected. I. Ioh. epist. 2.v. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him God speede.* Answ. This place doth not forbid common civilitie and curtesie of man to man: but onely familiaritie and acquaintance with heretikes: yea such acquaintance and familiaritie as may seeme to giue approbation and applause to their bad proceedings. II. Elisha sending Gehazi his seruant to lay his staffe on the dead childe of the *Sunamite*, bad him if he met any not to salute them, and if they spake to him not to answer them. 2. King. 4. 29. And when our Sauour Christ sent his disciples to preach in Iudea, he bad them *to salute no man by the way.* Luk. 10. 4. Answ. The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the disciples of Christ onely to omit for that time the practise of the duties of common curtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous wordes stirre up anger.* Nabal by churlish language

pro-

Arist. de
hist. animal.
l. 1. cap. 10.
de probl.
sect. 33.
Plin. l. 28. c.
2.

Pro. 15. 23.

prouoked Dauid to wrath, but Abigail by the contrarie 1.Sam.24.7,8.
appealed him. Gedeon spake gently to the men of Ephraim, Iudg 8.3.
when they were angrie against him, and appealed them.
For the text saith, *When he had thus spoken, then their spirits*
abated towards him. Therefore Salomon saith well, *A toy*
commeth to a man by the answer of his mouth, but how good is a
word in due season.

Nowe if any shall raile on vs, our dutie is, not to raile a-
gaine. *Blesse them that persecute you, Blesse, I say, and curse not.* Rom.12.14
Be courteous, not rendring euill for euill, neither rebuke for re- 1.Pet.3.4.
buke, but contrariwise blesse, knowing that ye be thereunto cal-
led, that you should be heires of blessing. This thing was nota-
bly practised by Dauid. *Psal. 109. 4. For my friendship they*
were mine aduersaries, but I gaue my selfe to praier. And there-
fore in this case, either silence is to be vsed, or at the most,
onely a iust and manifest defence of our innocencie to be
made. Ezechias commanded the people to be silent, & not
to say any thing to the speech of Rabsachai, now flattering, 2.King.18.
now threatning. When Eli spake hardly of Anna, and bad 36.
her put away her drunkennes, she answered, *Nay, my lord, I* 1.Sam.1.15.
am a woman troubled in spirit, I haue neither drunke wine nor
strong drinke, but haue poured out my soule before the Lorde.
Thus Ioseph cleares himself, saying, *I haue don nothing wher-* Gen.40.15.
fore they should put me in the dungeon. And Daniel to Nabu-
chodonosor: *Vnto thee, O king, haue I done no hurt.* And our
Saviour Christ whē the Iewes said vnto him, *Say we not true,* Ioh.8.48,49.
that thou art a Samaritane and hast a deuill? answered, *I haue*
not a deuill, but I honour my father, and yee haue dishonoured
me. And Paul beeing to make an apologic for him selfe, be-
gin thus: *Men and brethren, I haue in all good conscience ser-* Act.23.1.
ued God vntill this day.

Now when a man hath thus cleared himselfe, though his
owne word in his owne behalfe take no effect, yet let him
patiently commit his cause to God, who in time will mani-
fest the truth, and bring it to light: as Dauid did, *Iudge me, O* Psal.16.
God (saith he) for I haue walked in mine innocencie. And a- Psal.37.
gaine, *The wicked matcheth the righteous, and seeketh to slay* 32,33.
him: but the Lord will not leave him in his hand, nor condemne
him.

him when he is iudged.

Meekenesse in reproofe is, when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgeons vse, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall scant feele when the bone falls in againe. This counsell Paul giueth: *Brethren, if any man be fallen by occasion into any fault, ye which are spirituall, restore such a one (or set him in ioynt againe) with the spirit of meekenes.* This was practised by Abraham towards Lot, when their heardmen were at variance, saying, *Let there be, I pray thee, no strife betweene thee & me, neither betweene mine heardmen and thine: for we are brethren.*

And this is done foure waies. First, when we reprove a man generally, as Nathan did Dauid by a parable. Secondly, when in the roome of a reproofe we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, *I, shall not neede alwaies to say, Ye doe very ill to sweare, and so to dishonour God: but, I will lappe it vp in the forme of an exhortation, as pilles are lapt in sugar, by saying, Yea and nay, yea and nay shall serue among vs. Rebuke not an Elder, but exhort him as a father, and yong men as brethren,* saith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne person as though he were faultie which reprooueth. Paul practised this: *Now these things, brethren (saith he) I haue figuratiuely applied to mine owne selfe and Apollos for your sakes, that ye might learne by vs, that no man presume aboue that which is written.* Fourthly, when the fault is directly reprooued, but yet partly with prefaces, that we doe it of loue, that we wish well to the partie, that we speake as considering our selues, that we also are in daunger of the same fault: and partly by framing the reproofe out of the worde of God, that the partie may see himselfe, rather to be reprooued by God, then by vs: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable. Naaman is aduised by his seruant, who saide,

Fa.

Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it: how much rather then, when he saith to thee, Wash, and be cleane? Then went he downe and washed himselfe seuen times in Iordan. 1. King. 5. 13.

VWhen any shall in this manner be admonished of a fault, they are to yeelde themselves tractable and thankful and heartily glad of so good a friend. Notable is the speech of the Psalmist: *Let the righteous smite me, it is a benefite: and let him reprove me, it is the chiefe ointment, let it not be wanting to my head.* And Salomon saith, *A reproofe entreteth more into him that hath understanding, then an hundred stripes into a foole.* And, *Open rebuke is better then secret loue.* Psal. 141. 5.
Prov. 17. 10
Prov. 27. 5.

C A P. VII.

*Of Sobrietie, Urbanitie, Fidelitie, and care
of others good name.*

Sobrietie in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as little as may be, if the thing be euill: or by interpreting all in better part, if the speech or action be doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deed be euill, think it was done of ignorance: if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldest be worse, if the like temptation befell thee: and giue God thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned all heady & rash iudgement, wher. Math. 7. 1.
by men make things either worse then they are, or else they

Iob 1. 9. 11.

1. Sam. 32. 9

Math. 11. 19

Act. 12. 22.

Prov. 27. 14.

Psal. 54. 11.

take and turne all things to the worse part. Thus the deuill dealt with Iob, saying, *Doth Iob feare God for nought, &c. but stretch out thine hand now and touch all that he hath, to see if he will not blaspheme thee to thy face.* Such was the dealing of Doeg with David. *I saw the sonne of Ishai (saith he) when he came to Abimelech the sonne of Abitub, who asked counsell of the Lord for him, and gaue him victualls, and he gaue him also the sword of Goliath the Philistim.* Here the backebiter concealeth the necessarie circumstances, whereby Abimelech might haue beene excused, as that David asked bread being hungrie, and that he told not Abimelech that he was out of Sauls fauour: but he turneth all his speech to this ende, to bring the Priest into suspicion with Saul.

Thus the Pharises dealt. *Iohn came neither eating nor drinking, and they say, He hath a deuill. The Sonne of man came eating and drinking, and they say, Behold, a glutton, and a drinker of wine, and a friend of Publicans and sinners.*

Contrarie to this Sobrietic is *Flatterie*, wherby for hope either of fauour or gaine, men, and especially such as are of dignitie and place, are soothed vp in their sinnes, and extolled aboue measure, euen to their faces. As when Herod arrayed in royall apparell, and sate on the iudgement seate, and made an oration, the people gaue a shout, saying, *The voice of a god, and not of a man.* But marke what Salomon saith, *He that praiseth his friend with a loud voice, rising early in the morning: it shall be counted to him for a curse.* One being asked which was the worst of all beasts, answered, Of wild beasts, the tyrant: of tame beasts, the Flatterer. And another said, that Flatterers were worse then crows: for they eate onely dead carrion, these feede on liuing men.

And of all kinds of Flatterie, that is the worst, when a man shal speake faire to his neighbours face, and praise him; but behinde his backe, speake his pleasure, and euen cut his throat. Danid complaineth of his familiar friend, that *the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swords.* The Pharises behind Christes backe tooke counsell how they might intangle him in talke; but before his face they

they say, *Master, wee know: that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.* Mat. 24. 16.

Urbanitie is a grace of speech, whereby men in seemely manner use pleasantnesse in talke for recreation, or for such delight as is ioyned with profite to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe. When the Lorde brought againe the captivitie of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.* Eccles. 3. 4.
Psal. 126. 1, 2.

Now this mirth must be ioyned with the feare of God, otherwise Salomon saith well, *I haue said to laughter, thou art madde: and of ioy, what is that thou doest?* And Christ saith, *Woe to you that now laugh, for yee shall weepe.* Secondly with compassion and sorrow for Gods people in affliction and miserie. *They drinke wine in bowles, and annoint themselves with chiefe ointments, but no man is sory for the affliction of Ioseph.* Thirdly, it must be sparing and moderate. Paul condemneth such as are *lovers of pleasures, more then of God.* Fourthly, it must be void of the practise of sinne. Moses is commended that *he refused the pleasures of sinne.* Eccles. 2. 2.
Luke 6. 25.
Amos 6. 6.
2. Tim. 3.
Heb. 11.

The usuall time of mirth is at meates. And here Samsons practise may be followed, who at his mariage feast propounded a riddle or hard question to his friends. And Ambrose thinketh that hee did this to stop the mouthes of talkers, and to occupie their wits. Iudg. 14. 12.

Withall it must be remembred to be a Christian duetie, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Sauour Christ: though many upon litle ground thinke otherwise. Tertulian recordeth of the Christians of his time that they used in their loue-faastes to talke together, as considering with them selues that they had God himselfe as an eare-witnesse to them. Chrysostome of this point saith well. *I would to God (saith hee) that in tavernes, and feastes, and at bathes, men would talke and dispute of hell: for the remembring of hell would hinder a man from falling to hell.* And it was the man- Luke 11. 37.
& 14. 1. &
22. 15.
Apol. c. 39.
Hom. 2. in 2.
Theß. 2. cap.

August epist.
109.

ner of the Primitive Church at Dinner and Supper to use the reading of the Scriptures. *When yee come to the table (saith Augustine) heare that which is reade according to custome, without any stirre or striving: that your mouthes may not onely receive the meate, but your eares may hunger after the word of God.* And this ancient custom is to this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioycing at meates is specially to be used with such as are godly. As Salomon saith, that he which
Prov. 23. 8. *eateth at the covetous mans table, shall vomite his morsels, & shall loose his sweete wordes.* The faithfull at Ierusalem did
Actes. 2. 46. *breake bread together, with gladnesse and singlenes of heart.*

Question. Whether iesting be tollerable in any sort, or not?

Ans. That iesting which standeth in quippes, taunts, and girdes, which serueth onely for the offence of some, with the delight of others is not tollerable: because *all speech*
Ephes. 4. 25. *must edifie, and minister grace to the hearers:* neither doth it agree with Christian gravitie and modestie. But two kinds of iesting are tollerable: the one is moderate and sparing
1
2
3
4
mirth, in the use of things indifferent, in season convenient, without the least scandall of any man, and with profite to the hearers. The second is that which the Prophets used, when they iested against wicked persons, yet so, as withall they sharply reprooved their sinnes. *At noone E-*
1. Kin. 18. 27. *lijah mocked them, and said, Cry aloud, for hee is a god: either*
2. Kin. 2. 23. *hee talketh or pursueth his enemies, or is in his iourney, or it*
Isai. 14. 11. *maybe he sleepeth and must be awaked.*

As for laughter, it may be used: otherwise God would neuer haue given that power and facultie unto man: but the use of it must be both moderate and seldome, as sorrowe for our sinnes is to be plentifull and often. This we may learne in Christes example, of whome wee read that
Luke 19. *hee wept three times at the destruction of Ierusalem, at the raising of Lazarus, and in his agonie: but we neuer read that hee laughed.* And specially remember the saying of Chrysostome, *Si risus in Ecclesia diaboli opus est*, that is, to moue laughter in the Church, is the worke of the deuill.

Ioh. 11.
Hebr. 5. 7.

Fidelitie

Fidelitie is constancie in all our lawfull sayings and promises.

A promise is to bee made with this condition (if God will) and then if a man be prevented by death, or by any like meanes, hee is not to be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whome it is made.

James 1. 15.
1. Chr. 13. 2.

2. Cor. 1. 17,
23.

Now if afterwarde it be hurtfull to him that made it, hee may craue to be free from his promise: and libertie being graunted, take it. But a promise bound with an oath is to be kept, though priuate hinderances followe: yet so, as the Magistrate may order the matter, and proceed in equitie, that the dammage may be the lesse.

Psal. 15. 4.

The last grace which is to be used in speech, is care of our neighbours good name, which is farre better to him then great riches.

Prov. 22.

Here is condemned the tale-bearer, which of an euill minde telleth a thing of another, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise he could not obtaine.

This tale-hearing is of diuers sortes. One is, when men whisper abroad secretly the fault of another, vvh whereas they shoulde rather admonish the partie, as *Cham* vvh when hee had seene his fathers nakednesse, ranne straite and tolde his breethren. The second, when they adde to or change the thing saide or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I vwill destroy this temple which is made vwith handes, and in three dayes build another vwithout handes*. Where first they change his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the wordes. For Christ saide not, *I vwill destroy this temple*; but, *destroy yee this temple*. Therefore the Holy Ghost noteth them with the name of false witnesses bearers. The third, when men surmise, and tell that which was never done. When Ieremie was going out of Ierusalem to the land of Benjamin, and was in the gate of Benjamin, Irijah tooke him, and said, Thou fleest to the Chaldeans.

Rom. 1. 30.

Genes 9.

Mat. 26. 60,
61.

Ierc. 37. 13.

Vpon Psal.
153.

Chaldeans. Then said Ieremie, that is false, I flee not to the Chaldeans, but hee would not heare him. The fourth is the coloured tale-bearing, when one speaketh euill of another, with fine prefaces and preambles, faining that he is verie sorie that his neighbour hath done such or such a thing: that hee speaketh it not of malice, but of a good minde: that hee is constrained to speake: that hee speaketh not all he could speake: that the partie to whome the tale is told must keepe it secret. Luther writeth of this fault very well. *This vice (saith hee) whereby we tell abroad the things which wee heare of others, and take them in worse part is very rife, and of great force to sow discordes: the rather, because it often shewes it selfe vnder the pretence and name of counsell and good advise. And it is a notable visard for a tale-bearer, to transforme himselfe into an angell of light, and vnder zeale for Gods glory to backbite and accuse his neighbour of heresie, error, and vicked life.*

Confess. li 9.

Therefore the Prophets meaning is, that we should conceale the evils that be in our neighbour, and not speake them to others, though he be an enemy and deserve it at our hands, and onely speake of those good things in him, which seeme to preserve concord: for this vice would that men shoulde doe vnto vs. Yea, and let vs take heede that wee iudge not or condemne any mans saying or doing rashly. Augustine saith, that this was the care which his mother had towards her enemies. To doe this is a notable point of iust dealing, but indeede there is no man utterly without this fault in this life: such is our vretched state in this world. For though some are of this mind, that they desire not to have other mens wantes tolde them, and will not take all in worse part, yet if they be tolde and taken in worse parte of others, they can willingly heare them, neither will they checke the teller, but suffer badde surmises to take place vwith them. Ba: Gedaliah the sonne of Ahicham excelled in the contrarie vertue, who chose rather to hazarde his life, then to suspect euill by Ismaell.

Jerem 40.

This tale-bearing is the common table talke in England: and it is wonderfull to see, how those who are otherwise

therwise godly, are overtaken with it: but men must learne to stand more in awe of Gods commaundement, and also to consider that the same thing a man speaketh of another, cometh home againe by his owne doore. Such as use tale-bearing and backbiting, are by Gods iust iudgement paide home in the same kinde: and hereupon Christ saith, *Iudge not that ye be not iudged, for with what iudgement ye iudge, yee shall be iudged.* Wherefore when men shall enter any euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and magistrates shall use harde wordes, not in the way of defamation, but for the reproouing of a vice, it is not to slander: as, Galat. 3. *O foolish Galatians: O generation of vipers.* And Christ Matth. 3. teacheth Herod, Foxe.

CAP. VIII.

Of the bondes of Trueth.

THus much of grace in speech. Now followeth bonds of trueth, whereby the trueth of our talke is testified and confirmed.

There are three: A simple assertion, an asseveration, an oath.

A simple assertion, is either a simple affirmation, as *yea, yea*: or a simple negation, as *nay, nay*. And they are to be used onely in our familiar and common talke. Let your Matth. 5. communication be *yea, yea, nay, nay*: and whatsoever is more, cometh of euill.

If the trueth which wee affirme or denie be doubtfull or contingent, then such clauses as these (*It is so, or, it is not so as I thinke, as I remember, as I take it*) are to be added. If one shall say, *It is so*, and afterwardes it prooue otherwise, he receiveth discredite, because he spake an untruth. But if hee shall say, *I thinke it is so*, though it fall out otherwise, yet hee saueh his credite, because he deceiueth not, but onely is deceiued.

An

The government

An asseueration is a forme of speech, whereby one doth vehemently affirme or denie any thing : as when a man shall say, *Verily, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery worde: but then only when a truth of greater importance is to be confirmed. When the false prophets among the Iewes and the Priestes would not beleeuē that Ieremie was sent of God: what saith he? not simply, *The Lord hath sent me:* but, *In trueth the Lorde hath sent me.* Our Sauour Christ, when he used to speak any weightie matter used to say, *Amen, Amen, Verily, verily,* which is a plaine asseueration: for *Amen* is more then a simple affirmation, and it is lesse then an oth, as the very sence of the worde doth import: which is no more, but *Truly, Certenly.*

The thirde is an othe, which must not be made by any thing in heauen or earth, but onely by the Name of God alone.

It must be used as the last refuge and remedie of all. For when any trueth of great importance is to be confirmed, and all signes, euidences, proofes, witnesses, faile among men on earth: then we may lawfully fetch the Lorde as a witness from heauen, who is the knower of all truth.

And in this case an oth may be taken; either publicly before a Magistrate, or priuately among priuate persons, if it be done with reuerence and consideration, as it was betwene Iacob and Laban.

Gen. 31.53.

CAP. IX.

*What is to be done vhen wee have
spoken.*

AFTER a man hath spoken his minde, verie fewe words more are to be added. He that hath knowledge spareth his wordes. *In many wordes there can not want iniquitie:* but he that refrainerh his lippes is wise.

Proy. 17.25.

Hee that speaketh many wordes, speaketh either false things or superfluous, or both: as when a riuer ouerflowes, the water gathereth much slime: so many wordes many faulces.

faulces. When a vessell being smitten makes a great noise, it is a token that it is emptie: and so the sound of many wordes shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue and two eares, that he might heare more and speake lesse. Valerius Maximus reporteth of Xenocrates, that being in the company of some that used railing speeches, helde his tongue: and being asked why he did so, answered, *That it had repented him that hee had spoken, but it never repented him, that he had helde his peace.* And the prouerbe is, *Hee that will speake what he will, shall heare what he would not.* To the framing of our speech Ambrose requireth three things: a yoke, a ballance, and a metwand: a yoke, to keepe it in stayed grauitie: a ballance, to giue it weight of reason: a metwand, to keepe it in measure and moderation.

Offic. lib. 1.

This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention,* Philip. 2. 3. Let students and schollars learne to practise this: for what shall another mans opinion hurt thee: though in reasoning he be not of thy mind in euery point.

Here take heede of the spirit of Contradiction, whereby some by thwarting & contradicting euery man, at length prooue either obstinate heretikes, or lewde Atheistes, and make no bones to contradiet the holy ghost, and to call the scriptures in question, and dispute that there is no God.

Now if a man speake necessariethings, though he continue his speech till midnight, as Paul did, it can not be called immoderate or superfluous talke.

Actes 20. 7.

C A P. X.

Of Writing.

AL L this which is set downe concerning speech, must as well be practised in writing as in speaking. Wherby are condemned ballads, bookes of loue, all idle discourses and

and histories, being nothing else but enticements and baits unto manifold sinnes, fitter for Sodome and Gomorrah then for Gods Church. And it must be followed as well in speaking of Latine or any other tongue, as English, which students haue not marked: for whereas they will not swear in English, yet in Latine they make no bones of it, saying, *Mehercule, medijs fidijs, adipol, per deos immortales*. And whereas they holde but one God in iudgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortall gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed or not use to speake as a Christian, but as *Atheistes* doe? If thou haue many tongues and knowest not how to use them well: he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

CAP. XI.

Of Silence.

Wise and godly silence is as excellent a vertue as holy speech: for he knoweth not how to speake which knoweth not how to holde his tongue. The rule of our silence must be the lawe of God. By meanes of which, wise consideration must be had, whether the thing which we haue in minde be for Gods glorie and our neighbours good: which done, wee are answerably to speake or to be silent.

Here must be considered the things of which silence must be used, and the persons before whome. The things are many. First, if any trueth be to the hinderance of Gods glorie, or of the good of our neighbour, it must be concealed.

The concealing of the truth is either in whole or in part. In whole, when the speaking of the least worde is hurtfull: As for example, the father and the sonne are both sicke at once: the sonne dieth first, the father asketh whether his

sonne

sonne be dead or not: if it be said no, an untruth is told: if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In daies of persecution holy Martyrs haue chosen rather to suffer death then to reueale their breethren, that haue beene of their priuate assemblies with them.

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tende to the glorie of God. When Samuel is sent to annoint Dauid, he answereth the Lord and saith, *How can I goe? for if Saul heare of it he will kill me. Then the Lorde answered, Take an heyfer with thee, and say, I am come to doe sacrifice to the Lorde: and call for Ishai to sacrifice, and I will shew thee what thou shalt doe, and thou shalt annoint vnto me him vvhome I shall name vnto thee.* When Ieremie had shewed king Zedekiah how he might escape death, then the king said vnto him, *Let no man knowe of these wordes, &c. but if the Princes vnderstand that I have talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs what the king hath saide vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that hee would not cause me to returne to Iehonathans house to die there.* And afterwarde hee so answered, and the matter was not perceived. The like was practised by Paul, *Actes. 23. 6.*

1. Sam. 16.

1, 2, 3.

Ierem. 38.

24, 25, 26.

Secondly thou art to conceale thine owne secrets. Samson reuealing his owne secrete, *Iudg. 14.* overthrew himselfe. If thou desire ease by reuealing, then tell them but to fewe, and to such as are faithfull.

That which thou wouldest not haue knowen, tell no man: for how shall another keepe thy counsell, when thou canst not doe it. Keepe thy friends secret likewise, if it be not hurtfull: and let ministers conceale the finnes and wantes that trouble the conscience of such as are dying. Let magistrates conceale things done in the Senate, especially concerning warre, lest they be reuealed to the enemy.

If God bring any strange thing to passe, speak not boldly
G I of

- of it, but rather in silence wonder. Iob at the consideration of Gods Maieſtie in his workes, ſaith, *Behold, I am vile: what ſhall I anſwere thee? I will lay my hand upon my mouth.* Nadab and Abihu for offering incenſe with ſtrange fire before the Lorde, were both deſtroyed with fire, which being done, Moſe ſtole Aaron that God would be ſanctified in them that come nere him, and be glorified before all the people: and then the text ſaith, *but Aaron helde his peace.* VVhen Peter had taught the Gentiles, and after returned to Hieruſalem, they of the circumciſion contended with him: he then rendreth a reaſon of his fact, which being made, they were ſilent. For ſo the text is, *When they heard theſe things, they helde their peace, and glorified God.* When Gods iudgements befall men among us, if we ſpeak any thing we muſt iudge charitably. *Blessed is he that indgeth wiſely of the poore, the Lorde ſhall deliver him in the time of trouble.*

- Thirdly, the infirmities and finnes of our neighbours are alwaies to be concealed, unleſſe it be in the caſe before named, that wee finde our ſelues called of God to ſpeake. *Hee that covereth a tranſgreſſion ſeeketh love.* If God in mercie couer his finnes, why ſhouldeſt thou reueale them. Salomon ſaith, *It is the glory of a man to paſſe by an infirmitee.*

Fourthly, all unſeemely matters, all things unknowen, things which concerne us not, things aboue our reach are in ſilence to be buried.

- The perſons before whome ſilence muſt be uſed, are theſe. I. Malitious enemies of religion: *Give not that which is holy unto dogs: neither caſt your pearles before ſwine.* This was among the reſt one cauſe of the ſilence of
 Mat. 27. 14. Chriſt before Caiphas and Pilate. II. Before Magiſtrates in their open courtes: where ſuch as come before them are not to ſpeake till they be bidden. *Then Paul after that the governour had beckened unto him that he ſhould ſpeake, answered.* III. In the preſence of our elders and betters, who muſt haue leaue and libertie to ſpeake firſt, and muſt
 Ecclus. 32. 3. of others be heard with ſilence. The practiſe of this was in

in Elihu to Eliphaz and Bildad. A companie of men (as
 some say) is like to the Alphabet, in which are vowels, Iob. 32. 6.
 halfe vowels, & mutes: vowels are old men, learned, wise, Ecclus. 7. 5, 11.
 expert: halfe vowels, are yong men and women, who are
 then onely to speake when they are asked: mutes, are the
 same parties, who being not occasioned, are in silence to
 heare their betters. And here all seruants and children Titus. 2. 9.
 must remember when they are iustly reproofed, to be si-
 lent, and not to answere any thing againe. I I I I. Fooles
 and pratlers are not to be answered, unlesse it be to let them
 see their folly.

CAP. XII.

*An exhortation to keepe the
 Tongue.*

THus haue I in part set downe how the tongue is to be
 gouerned: and I heartily desire, that all Christians
 would put these rules in practise. Reasons. I. *If any man* James. 1. 26.
seeme to be religious, and restraine not his tongue, he deceiueth
him selfe, and his religion is in vaine. II. The man of an
 euill tongue, is a beast in the forme of a man; for his tongue
 is the tongue of a serpent: under which lyeth nothing but
 venime and poison: nay, he is worse then a serpent: for it Psal. 140. 3.
 can not hurt, unlesse it be present to see a man, or to bite
 him, or to strike him with his taile: but hee which hath
 not the rule of his tongue, hurteth men as well absent as
 present, neither sea nor land, nor any thing can hinder him.
 And againe, his throat is like a graue that hath a vent in
 some parte, and therefore sendeth forth nothing but
 stinke and corruption. III. As the holy men of God Isa. 6. 6.
 when they preached, had their tongues, as it were, tou-
 ched with a cole from the altar of God: and as godly men Matt. 3. 11.
 when they speake gratiouly, haue their tongues enflamed
 with the fire of Gods spirit: so contrariwise, vwhen thou
 speakest euill, thy tongue is kindled by the *fire of hell*: James. 3. 6.
 and Sathan comes from thence vwith a cole to touch thy
 lippes, aud to set them on fire to all maner of mischief.

Chrys. hom.
79. in Matt.

Iam. 3. 7, 8.

Hist. Tripar.
lib. 8. cap. 1.

Gods iudge-
ment for the
abuse of the
tongue.
Euseb. l. 6. c. 8.

Foxe Act.
Mon.

Chrysostome saith, that when men speake good things, their tongue is the tongue of Christ: but all maner of ungodly and cursed speaking is the devils language. IIII. The moderating of the tongue is a matter of great difficultie. S. Iames saith, *The whole nature of beastes and of birdes, and of creeping things, &c. but the tongue can no man tame: it is an unruly evill.* Pambus, one without learning came to a certaine man to be taught a Psalm: who when hee had heard the first verse of the 38. Psalm, *I saide, that I will keepe my wayes that I offend not in my tongue*, would not suffer the next verse to be read, saying, this verse is ynough, if I coulde practise it. And when his teacher blamed him, because he sawe him not of fixe moneths after, hee answered, that he had not yet done the verse. And one that knew him many yeres after, asked him whether he had yet learned the verse. I am fourtie yeres olde (saith hee) and haue not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The straunge iudgementes of God for the abuse of the tongue, especially, in blasphemies and periuries are many and fearefull. Three men conspired togither against Narcissus Bishoppe of Hierusalem, a man that ledde a godly and blamelesse life, and they charged him with a most heynous crime: all three confirme their accusation by othe. The first wisheth, if it were not so, that hee were burnt. The second, that he might die of the iaundise. The third, that hee might loose his eyes. Afterward in processe of time, the first had his house set on fire in the night, and he with all his family was burnt. The seconde had the iaundise from the head to the sole of the foote, and died thereof. The third seeing what was befallen these twaine, repented, and confessed the conspiracie against Narcissus, and yet for all that he lost his eyes.

Againe, in the dayes of Q. Mary, as Iames Abbes was ledde by the Sheriffe to execution, diuers poore people stood in the way and asked their almes: hee then not hauing any mony to giue them, did pull off all his apparell
saue

saue his shirt, and gaue it vnto them, to some one thing, to some another: in the giuing whereof he exhorted them to be strong in the Lord, and to stand stedfast to the truth of the Gospell. While he was thus instructing the people, a seruant of the Sheriffes going by, cried out a lowd, and blasphemously said: Belecue him nor good people, he is an heretike, and a madde man out of his wit: belecue him nor, for it is heresiethat he saith. And as the other continued in his godly admonitions, so did this wicked wretch blowe forth his blasphemous exclamations, vntill they came vnto the stake where he should suffer. But immediatly after this martyr was bounde to the stake and fire put to him, such was the fearefull stroke of Gods iustice vpon this blasphemous rayler, that he was there presently in the sight of all the people stricken with a frensie, wherewith he had before railingly charged that good martyr of God: who in this furious rage and madnesse, casting off his shoes and the rest of his clothes, cried out vnto the people, and said: thus did *James Abbes* the true seruant of God, who is saued, but I am damned: and thus ranne he about the towne of Burie, still crying, that *James Abbes* was a good man and saued, but I am damned.

Againe, Children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another, named *Dennis Benfield*, replied with a most outrageous blasphemie: VVhat, he (said shee) is an old doting foole. But shortly after this young gyrl was so stricken, that all the one side of her was blacke, and shee became speechlesse, and died.

*Act. Mon.
Fox.*

Againe, One *Leaver* a plough-man, railing, said that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite, said, that he had teeth like an horse. At which time and houre, as neere as could be gathered, the sonne of the said *Leaver* most wickedly hanged himselfe.

Idem.

Againe, In the time of K. Edward, a young gentleman of *Cornwall* beeing in companie with other moe gentlemen togither with their seruants, beeing about the number of

Idem.

twentie horsemen, among whome this lustie yonger entred into talke, and beganne withall to sweare, and vse ribauld speech: being gently reprooued, the yong gentleman tooke snuffe, and said to the reproouer, VVhy takest thou thought for me? take thought for thy winding sheete: well, quoth the other, amend, for death giueth no warning: for as soone commeth a lambs skinne to the market, as an old sheepes skinne. Gods wounds (saith he) care not thou for me: raging still in this manner worse and worse in words, till at length passing on their iourney, they came riding ouer a great bridge, standing ouer a piece of an arme of the sea, vpon which bridge this gentleman swearer spurred his horse in such sort, as he sprang cleane ouer with the man on his backe, who as he was going, cryed, saying, Horse and man and all to the deuill.

P. Stubbes
booke prin-
ted 1581.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods pretious blood*, and that for very trifles: being often warned by his friends to leaue the taking of the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to acite him first with sicknes, and then with death: during which time of the Lords visitation, no perswasion could moue him to repent his foresaide blaspheming, but hearing the bell to rowle, did most hardly in the very anguish of his death, start vp in his bed, and sware by *Gods blood this bell rowlled for me*. VVhereupon immediately the blood abundantly from all the ioynts of his bodie, as it were in streames, did issue out most fearefully from mouth, nose, wrestles, knees, heeles, and toes, with all other ioynts, not one left free, and so died.

These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraide of the abuse of the Tongue: especially when it tendeth to the dishonour of God. And we are to imitate the example of *Polycarpe* the Martyr, who when he was bidden to take his oath, and curse Christ, answered, Fourescore and sixe yeres haue I beene his servant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my
King

King and Soueraigne Lord, which hath thus preserved me? V I. Lastly, God hath honoured thy tongue with the gift of speech and vterance: and the great excellencie of this gift thou shouldest perceiue, if thou werest stricken dumme for a time. Therefore let thy tongue be applied to the honouring of God, and to the good of thy neighbour.

F I N I S.

